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A  
CONCISE ACCOUNT  
OF THE  
MATERIAL EVENTS  
AND  
ATROCITIES  
WHICH OCCURRED IN THE  
LATE REBELLION,  
WITH THE  
CAUSES WHICH PRODUCED THEM;  
AND  
AN ANSWER TO  
VERITAS'S  
VINDICATION OF THE ROMAN CATHOLIC CLERGY  
OF THE  
TOWN OF WEXFORD.

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THEU, CICATRICUM ET SCALERIS PUDET,  
FRATRUMQUE, QUID NOS DURA REFUGIMUS  
ETAS? QUID INTACTUM NEFASTI  
LIQUIMUS? UNDE MANUM JUVENTUS  
METU DEORUM CONTINUIT? QUIBUS  
PEPERCIT ARIS?

MORACE.

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BY VERIDICUS.

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THIRD EDITION, CORRECTED AND ENLARGED.

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1799.





## NOTICE TO THE READER.

THE following Paragraph appeared in the Hibernian Journal, on the 10th of July, 1798, extracted from Swinney's Birmingham Chronicle :  
“ That Doctor James Caulfield, the Catholic  
“ Bishop, and his Clergy, were prisoners at large  
“ in Wexford : that they were terrified, but not  
“ personally insulted : that the Bishop and his  
“ Clergy, on their knees, and with uplifted  
“ hands, saved some of the close prisoners, who  
“ were brought out for execution, the day before  
“ the arrival of the King's troops ; and that about  
“ twenty prisoners, mostly Protestants, were  
“ saved by them.”—An anonymous Writer, under the signature of “ Verax,” published in the Dublin Journal of the 16th of August, 1798, some animadversions on the above false and groundless paragraphs ; and Veritas, in answer to Verax, wrote a pamphlet in defence of the Roman Catholic Clergy of the town of Wexford, fraught with the grossest misrepresentations ; in reply to which, Veridicus published the following Answer, in the month of March, 1799 ; and he appeals to the loyal subjects in the different counties where the facts which he states occurred, for the truth of them.

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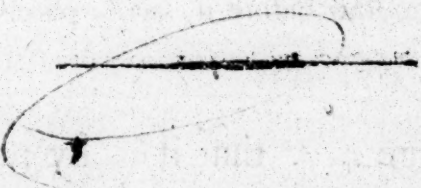
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# V E R I D I C U S;

BEING AN

A N S W E R, &c.

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I WAS astonished to find, that a short Letter, signed Verax, published in the Dublin Journal, containing observations on some false assertions stated in Sweeny's Birmingham Chronicle, relative to the conduct of the Popish Clergy at Wexford, had produced an answer signed Veritas, of no less than twenty-seven pages. Nothing can be a stronger indication of guilt, than the entering into a defence against charges which have not been made, and this is evidently the case of Veritas, who launches out into a long exculpation of the Popish Clergy of the County of Wexford at large, from a catalogue of heinous offences, of which, however strongly they stand convicted in the public mind, Verax did not accuse them, as he confined himself entirely to the following substantive points: That the Popish Clergy in Wexford were not terrified, or prisoners at large, and that they were the only persons there possessed of authority. For

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this

this reason, Veritas appears to me to be a very bad advocate for his Sacerdotal Friends ; for, by attempting to lessen their enormities, he only makes them appear more prominent.

And oftentimes excusing of a fault,  
Doth make the fault the worse by the excuse ;  
As patches set upon a little breach,  
Discredit more in hiding of the flaw,  
Than did the flaw before it was so patched.

SHAKESPEARE.

He says, page 4, " that it is by no means his  
" purpose to investigate, much less to vindicate,  
" the causes or motives which led the deluded  
" people of this country, to such sanguinary acts  
" of ferocity and barbarism." Now I will save  
Veritas the trouble of this investigation, by telling  
him, that many doctrines of the popish church,  
not only encouraged, but even recommended  
persecution and bloodshed, ever since the begin-  
ning of the 12th century ; that these abominable  
doctrines have been frequently sanctioned by ge-  
neral councils, by popes bulls and epistles, and  
that they have been constantly enforced in every  
country in Europe, where the Roman pontiff had  
obtained any authority. What a solecism then is  
Veritas guilty of, by endeavouring to excuse the  
priesthood from the imputation of conniving at  
the extirpation of heretics, which their holy church  
laid them under an imperious necessity of incul-  
cating, and which even their bishops were bound  
to do by their oath of inauguration ! To prove  
this assertion, it will be necessary to make a few  
quotations



quotations from the history of the middle ages, which I hope will not only be entertaining, but edifying to the reader.

In the ages of midnight darkness and ignorance, the popes, from very slender beginnings, made monstrous accumulations of wealth and power,\* by working on the superstitious credulity of mankind; and well knowing that the possession of them would be insecure when Reason reassumed her empire, they endeavoured to impose fetters on the human mind, by a set of new-fangled doctrines, as impious as they are absurd. So little idea had the Bishop of Rome of supremacy in the fifth century, that when there was a rivalry for pre-eminence between him and the patriarch of Constantinople, it was † resolved by the 28th Canon of the Council of Chalcedon, in the year of Christ 451, that the same rights and honours which had been conferred on the bishop of Rome, were due to the bishop of Constantinople, on account of the equal dignity and lustre of the two cities, in which those prelates exercised their authority. On the close of the sixth century, pope Gregory I<sup>st</sup> was possessed of immense territories; and yet he had so little idea of being supreme head of the christian church, that, when the bishop of Constantinople assumed that title, he declared, in a letter to the Emperor Mauritius, “ that it was “ a blasphemous title, and that none of the “ Roman

\* See Appendix, No. I. how the Pope acquired his temporal dominions.

† This was a General Council.

“ Roman pontiffs had ever assumed so singular  
 “ a one.”\* And in a letter to the same patriarch  
 he says, “ What wilt thou say to Christ, the  
 “ head of the universal church, in the day of judg-  
 “ ment, who thus endeavourest to subject his  
 “ members to thyself, by this title of Universal?  
 “ Who, I ask thee, dost thou imitate in this, but  
 “ the Devil ?”† And in a letter to the Empress  
 Constantia, he says, “ his pride in assuming this  
 “ title, shewed the days of Anti-Christ were at  
 “ hand.”‡ Doctor Troy says, “ it is a funda-  
 “ mental article of the Roman Catholic faith,  
 “ that the pope or bishop of Rome, as successor  
 “ to St. Peter, prince of the Apostles, in that  
 “ see, enjoys, by divine right, a spiritual and ec-  
 “ clesiastical primacy, not only of honour and  
 “ rank, but of real jurisdiction and authority in  
 “ the universal church.” Pastoral letter publish-  
 ed in 1793.

The same pope, who lived about the year 600,  
 and was known by the name of Gregory the Great,  
 made the following acknowledgment : *Agnosco*  
*Imperatorem a Deo concessum, non Militibus so-*  
*lum sed sacerdotibus imperari.* “ I acknowledge  
 “ that a Prince, having his origin from God, is  
 “ supreme over, not only the Military, but the  
 “ Sacerdotal Power.” || He also called himself,  
 with true christian humility, “ *Servus servorum,*  
 “ the slave of slaves.” Now let us compare the  
 humility of Gregory 1st, with the arrogance of  
 pope

\* Gregory's Epistles, Lib. 4. Ind. 13. p. 137.

† Gregory's Epist. 38. ‡ Ibid. Epist. 34. || Lib. 2. Epist. 94.



pope Pius the 5th, in the year 1570, when he issued a bull of excommunication, and deposition, against Queen Elizabeth. It begins thus :

“ He that reigneth on high, to whom all power  
 “ is given in Heaven and Earth, hath committed  
 “ the one Holy Catholic and Apostolic Church,  
 “ *out of which there is no salvation, to one alone*  
 “ *on earth, namely to Peter, prince of the Apostles,*  
 “ *and to the Roman Pontiff, successor of St. Peter,*  
 “ *to be governed with a plenitude of power.* This  
 “ one he hath constituted Prince over all nations,  
 “ and all kingdoms, that he might pluck up, des-  
 “ troy, dissipate, overturn, plant, and build.”

We may compare the Papal power to Virgil's description of Fame,

Ingrediturque solo, et caput inter nubila condit.

At one time creeping humbly on the earth, in the guise of a poor pilgrim ; at another, rearing his head in the clouds, as an insolent usurper over all the nations of the earth.\* The claim of the popes to the pontifical chair depended as little on their pretended succession to St. Peter, or on their election by the Cardinals, or the Clergy, as that of one of our ecclesiastics to a bishoprick, by the election of the dean and chapter. One depended  
 as

\* How strongly his ambition and downfall are described in Isaiah : “ O, Lucifer, thou sayest in thy heart I will ascend  
 “ into the Heavens, above the Stars of God, I will exalt my  
 “ throne, I will ascend above the heights of the clouds, I  
 “ will be like the Most High ; yet thou art brought down to  
 “ Hell. I will rise up against thee, and cut off from Babel  
 “ thy name and remnant.”

as much on the will of the Emperor, as the other on that of the King. For this reason, when Gregory the Great, about the year 600, was elected, he, not wishing to be advanced to the pontificate, wrote to the Emperor Mauritius to excuse him, and to annul it; but the Emperor refused his request, and ratified his election.

This pope obtained precedence before the patriarch of Constantinople in the following manner: The Emperor Mauritius and his family were murdered by Phocas, a Centurion in his army, who usurped the throne. Phocas applied to the patriarch to sanction this horrid murder and usurpation; but having refused to do so, he addressed himself to pope Gregory, who complied, and obtained as a reward, precedence before the patriarch.\* Gibbon, the historian, makes this remark on it: "As a subject and a christian, it  
 " was the duty of Gregory to acquiesce in the  
 " established government; but the joyful applause  
 " with which he salutes the fortune of the assassin,  
 " has sullied, with indelible disgrace, the charac-  
 " ter of the Saint."† And yet this pope stands high in the Romish legend of Saints.

This continued to the close of the 9th century, when, on the extinction of the race of Charlemagne, Adrian the 3d made a decree that the popes should be elected without the Emperor's consent. Previous to this, Charles the Bald, in  
 the

\* Gregory's Three Epistles, lib. 11. ep. 28. Maimburg's Hist. of the Pontificate of Gregory I.

† Vol. 4th, page 414.



the year 876, resigned to the Pope all power and authority over the Roman See.\* When this salutary restraint of the Emperors over the Roman Pontiffs was withdrawn, their ambition became so inordinate, that they assumed a power which became formidable, to temporal Princes, and fatal to the peace of Europe. It was maintained by the doctrine of Exclusive Salvation, which was admirably calculated to encrease the sectaries of their Communion, and to secure those who were already within its Pale. This doctrine was followed by Excommunication, to which Gregory the 7th, who was advanced to the Popedom in the year 1073, superadded the terrors of Persecution. By these dreadful engines, the Popes were enabled to excite the subjects of Sovereign Princes to dethrone, and often to murder them, if they refused to yield to their imperious Mandates. The following Emperors experienced the woeful effects of this scourge, from the Popes whose names are annexed, some of them having lost their thrones and their lives by it.

Gregory 7th, excommunicated	Henry 3d, A. D.	1076
Calixtus 2d,	Henry 4th,	1120
Adrian 4th,	Frederick,	1160
Calixtus 3d,	Henry 5th,	1195
Innocent 3d,†	Otho 4th, about	1209
Gregory 9th,	Frederick 2d,	1228
Again	Frederick 2d,	1239
Innocent 4th,	{ Frederick 2d, { and deposed him, }	1245

A great

\* Giannone's History of Naples, lib. 5. cap. 2. sec. 2.

† He excommunicated Philip of France, and John, King of England.

A great number of Sovereign Princes were obliged to yield to its irresistible and destructive influence. The ambitious efforts of Gregory the 7th, on the close of the eleventh century, to gain an ascendancy over the Emperors, occasioned the faction of the Guelphs and Gibellines, which produced numberless assassinations, tumults, and convulsions, and no less than sixty pitched battles, in the reign of Henry 4th, and eighteen in that of his successor, Henry 5th; when the claims of the Sovereign Pontiff finally prevailed. The Popes, knowing that they could not maintain such extraordinary powers, and keep such extensive territories, to which they had so bad a title, without a system of terror, adopted the following expedient to enforce it: Pope Innocent the 3d in the year 1215, procured the following decree to be passed by the 4th Council of Lateran;† and the decree of a Legitimate General Council, such as this was, has always been deemed infallible and irreversible in the Romish church.

“ Heretics of every kind against the true Orthodox Catholic faith shall be condemned; and if they shall not prove their innocence by a proper purgation, they shall be excommunicated, and their effects shall be confiscated.

“ All secular powers shall be compelled by Ecclesiastical Censures, to take an oath to extirpate\* within their respective territories, such of their subjects as shall be condemned as heretics by the church.

“ But

† Chapter 3.

\* Bona fide pro Viribus exterminare studebunt.



“ But if a temporal Prince shall refuse to purge  
 “ his territories of heretical pravity, when required  
 “ to do so, by the metropolitan and his suffragan  
 “ Bishops, let him be excommunicated ; and if  
 “ he shall not make full satisfaction in a year, let  
 “ it be notified to the Sovereign Pontiff, that he  
 “ may absolve his subjects from their oaths of  
 “ allegiance, and transfer his territories to any  
 “ other Catholics, who may enjoy them without  
 “ any contradiction, provided they exterminate  
 “ all heretics in them, and preserve the purity of  
 “ the catholic faith.”

“ All Catholics who shall take up arms, for the  
 “ purpose of extirpating such heretics, shall enjoy  
 “ the same indulgence, and the like holy privi-  
 “ lege with those who visited the Holy Land.”†

Human ingenuity could not form a better de-  
 vice, to impose the shackles of superstition on the  
 human mind, and that universal domination over  
 Sovereign Princes, to which the Pope aspired.

To ensure the execution of this tyrannical de-  
 cree, the Bishops, who may be regarded as the  
 Pope's centinels in every state where popery pre-  
 vailed, were obliged, at their inauguration, to  
 take an oath, containing the following para-  
 graphs :

“ The rights, privileges, and authority, of the  
 “ Holy Roman Church, and of our Lord the  
 “ Pope, and his successors, I will be careful to  
 “ preserve, defend, enlarge and promote. All  
 “ heretics, schismatics, and rebels against our said

C

“ Lord,

† This means eternal salvation, which was promised to all  
 who went on a Crusade to the Holy Land.

“ Lord, and his successors, I will to the utmost of  
“ my power persecute and impugn.”

In consequence of this oath, William Rufus told Archbishop Anselm, that he could not preserve his allegiance to the Pope, and his temporal sovereign at the same time ;\* and Cardinal de Retz tells us,† that the Parisians objected to the ministry of Cardinal Mazarine, for the same reason.

Raymond, Count of Thoulouse, was the first Sovereign Prince against whom this dreadful engine was levelled. His subjects, commonly called the Albigenes and Waldenses, happened to obtain about the close of the 12th century, a translation of some parts of the New Testament ; and because they endeavoured to conform their tenets and practices to the light of the Gospel, which was repugnant to Popery, they were excommunicated by the Pope ; and because Raymond refused to persecute them, he was deprived of his dominions by the Pope's orders ; and Simon De Mountfort, General of the Crusade, was invested with them, by Innocent III. at the Council of Lateran. It is universally allowed, that one million of these innocent people were extirpated by the sword and the gibbet, in conformity to the decree of that Council. On this occasion the bloody Court of Inquisition was established, and the superintendence of it was committed by Gregory IX. in the year 1233, to the Dominican Friars.

When

\* Speed, 441, 442.

† Memoirs, Part 3d.



When Paschal II. excommunicated the Emperor Henry IV. he called upon Robert Count of Flanders, to attack him in the following words :  
 “ Henricum caput hereticorum & ejus fautores, pro viribus persequaris & impugnes †. Hoc tibi et militibus tuis precipimus ||.” “ We order you  
 “ to attack and persecute, with all your might,  
 “ Henry the head of the heretics, and his adherents, and these commands we give to you and  
 “ your soldiers.” The only heresy of which the Pope could accuse this innocent prince was, that he opposed the Pope’s claim to the investiture of Bishopricks within his dominions ; and yet his Holiness raised the son against the Emperor his father, whom he dethroned and threw into a monastery, where he died of grief.\* The Pope procured this sentence to be first voted in the Council of Lateran, A. D. 1102.

The Romish Bishops, in their oath of inauguration, promise to persecute and impugn the persons of heretics, the Protestant Bishops, merely that they will banish and drive away *erroneous doctrines*. The word *persequar*, taken in a classical light, or according to the Pope’s exposition of it, signifies to *persecute*. Cicero, in his 4th oration against Catiline, uses it thus, “ Atque illo tempore, hujus avus Lentuli clarissimus vir, armatus, Gracchum *est persecutus* : Ille etiam gravetum *vulnus* accepit.”

Paschal II. in his Bull against Henry IV. desires *the soldiers of Robert Count of Flanders*, to persecute him ; and the logic of a soldier lies in his pike. In

† The same words used in the Bishops Oath.

|| Paschal II. ep. 7. Bineus, tom. VII. p. 517.

\* Acts and Monuments.

In that savage scene of Butchery, the massacre of St. Bartholomew; planned with all the coolness of deliberation, 500 gentlemen, and 10,000 persons of inferior rank, were murdered in one night, in Paris alone, because they were Protestants.\* Thuanus, a Roman catholic writer of the utmost veracity, was present, and gives a minute and striking account of it, in the fifty-second book of his celebrated history. The Roman Pontiff being informed of it, expressed great joy, and announced that the Cardinals should return thanks to the Almighty for so signal an advantage obtained for the Holy See, and that a Jubilee should be observed all over Christendom.†

Sixtus V. excommunicated Henry III. of France, as a heretic, because he spared the blood of his Protestant subjects, and he granted nine years indulgence to any of his people who would bear arms against him. Upon this Jacque Clement, a friar, murdered him with singular treachery. In a public consistory held at Rome, the Pope applauded, in a long premeditated speech, the virtue and the firmness of the holy Friar—declaring that his fervent zeal towards God surpassed even that of Judith and Eleazer, and that this assassination was brought about by the ordinance of divine Providence.‡ Of the many conspiracies under the sanction of the Popes to murder Queen Elizabeth, I shall mention but two. Robert Parsons and Edward Campion, two Priests who conspired to murder that Princess, obtained for themselves and

\* Davila.

† Thuanus, lib. 63, sec. 4    ‡ Thuanus, vol. iv. 767, 768.



and all the Papists of England, a dispensation from the rigorous observance of the bull fulminated against her by pope Pius V. It permitted them to appear obedient and respectful to her, 'till their party was strong enough to rise against her. It ends thus : " The highest Pontiff granted " the aforesaid graces to father Robert Parsons, " and Edward Campion, who are now to take " their way to England, the 14th of April, " 1586."|| But the holy fathers were detected, arrested and hanged. William Parry, a Roman Catholic gentleman, was encouraged by Palmio, a Jesuit, and Campeggio the Pope's Nuncio, to murder that Princess ; for which the Cardinal procured him the Pope's absolution and paternal benediction. Having been discovered and arrested, he revealed the whole plot ; and his evidence was confirmed by Cardinal Como's letter found upon him.\* In this letter the Cardinal tells him, " and to the end you may be so much the " more holpen, by that good spirit which hath " moved you thereunto, his Holiness doth grant " you plenary indulgence and remission of sins ; " assuring you, that besides the merit you shall " receive in Heaven, his Holiness will further " make himself your debtor, to acknowledge " and requite your deservings."† Mr. Everard Digby, an English gentleman of the Popish persuasion, was discovered to be concerned in the gunpowder plot, for blowing up the King and the Parliament. In a letter to his wife, he says,

" If

|| Hume, vol. v. p. 265.    \* Speed 783.    † Speed 871.

“ If I thought there had been the least sin in the plot, I would not have been of it for all the world, and nothing but a zeal for God’s religion drew me into it.”† The doctrines inculcated by the Council of Lateran, held in 1215, were avowed in the year 1768, by the Pope’s legate, who resided at that time at Bruffels, and had the superintendence of the Romish Churches in the North. In four letters, addressed to the titular Archbishops of Ireland, he made the following remarks on an oath of allegiance, introduced into an act of Parliament, which was at that time passing through the House of Lords of Ireland : “ That the clauses in it, containing a declaration of abhorrence and detestation of the doctrines, that faith is not to be kept with heretics ; and that Princes, deprived by the Pope, may be deposed and murdered by their subjects, as absolutely intolerable ; because, he says, those doctrines are defended, and contended for, by most Catholic Nations, and the Holy See has frequently followed them in practice. On the whole he decides, that, as the oath is in its whole extent unlawful, so, in its nature, it is invalid, null, and of no effect ; and that it can by no means bind or oblige consciences.” This was published in the *Hibernia Dominicana* of Father Burke, titular Bishop of Ossory, in the year 1772.

In the towns of Toulon, Tholouse, Nismes, and Montauban, and the country contiguous to them,  
there

† Digby’s papers, published by Secretary Coventry.



there are great numbers of Protestants, who enjoyed the unrestrained exercise of their religion subsequent to the revolution. In the year 1791, the Roman Catholics of those towns, instigated by their priests, published an inflammatory address against their Protestant brethren, at that pious season when they celebrated the massacre of the Albigenses and Waldenses. || On the 18th of April 1791, a large party of these fanatics assembled in the great hall of the Augustins, at Montauban, and adjourned thence to the house of a Mr. Du Barry, the Apostle of this Crusade. The Protestants without exception served in the National Guards, and were very strenuous in the cause of liberty; and yet this mob of bigots shewed a sanguinary spirit against them, and a desire to extirpate them as infidels and heretics. They pursued a troop of dragoons, consisting mostly of Protestants, into a guard-house, where they continued a well-directed fire on them. In vain they hung out a white flag, as a token that they implored clemency; five of them were killed in the act of submission; and the whole of them would have been butchered, but that the regiment of Languedoc arrived in time for their relief, and conducted them, covered with blood and wounds, to the common prison, while the enraged and fanatic multitude brutally asked for their heads.\* At Nîmes, where the Protestants formed one-fourth of the people, many of them were massacred; and on the election of the municipality, the priests were assiduously employed in swearing the

|| Which they did annually. \* Annual Register, 1791, p. 84.

the people not to vote for Protestants, whom they marked by the appellation of blacks. It is singular that this sanguinary spirit should appear in the priests and their flocks at that time, as there were five Commissioners actually employed in that country, by the Convention, in taking measures for the confiscation of the property of the clergy, and the total subversion of their order ||

The very same system which the Pope adopted in the Council of Lateran, in the year 1215, to extend and secure his monstrous encroachments all over Christendom, was introduced into England in the year 1405. The Saxon Church was not subject to the Romish See, and though the English Monarchs after the conquest resisted, and the Parliament enacted many laws against the supremacy of the Roman Pontiff, the Monks, gradually and silently, infused the Papal superstitions into the mass of the people.† The oppression and extortion of the Roman Clergy became at last so great, that the People of England manifested a strong desire to confiscate their property, and to renounce all connexion with the Holy See, in the reigns of Edw. III. Rich. II. Hen. IV. and Hen. V. The Commons in a body waited on Hen. IV. in the year 1404, and addressed him to seize the revenues of the clergy, and to convert them to the benefit of the State.

But

|| Annual Register, 1791, p. 84.

† See Appendix, No. 1,—the Saxon and English Churches vindicated from the Pope's supremacy.



But the clergy availed themselves of the peculiarity of his situation, to rivet the shackles of Popery on the people of England much stronger than ever. Henry IV. having obtained the Crown by the commission of treason and murder, was very obsequious to the Clergy, whose sanction he considered as necessary to varnish over the enormity of his crimes, and to confirm his usurpation; as they were very numerous, their property was immense, and they were regarded with superstitious reverence by the besotted multitude. Early in life, he had favoured the doctrines of Wickliffe, but when advanced to the throne he, at the instance of the Ecclesiastics, prevailed on the Parliament to pass a law, by which it was enacted, that any heretic who refused to abjure his opinions, should be tried by the Bishop, or his commissary, and condemned to the flames; and the King was to issue his writ de hæretico comburendo, by which the Sheriff was commanded to execute the sentence. William Sautre, Rector of St. Osithes, in London, was the first person who suffered under this sanguinary law, in 1405, and this is the first time that human blood was shed in England on account of religion. The British nation would have renounced, at this period, the superstitions of Popery, but for this dreadful engine of persecution, which was as terrific as the Inquisition, and under which the Clergy continued to burn great numbers of the followers of Wickliffe, whose doc-

D

trines

trines were consonant to the pure principles of Christianity, till the reformation put an end to Popery and restored Divine Evangelical truth. Queen Mary gave her subjects the strongest assurance, by an open declaration in council, that she would permit them to pursue any such religion as their conscience should dictate; but when she was firmly established on her throne, she zealously promoted the burning of her protestant subjects.\* Her conduct, on this occasion, was consonant to a decree of a Council held at Toledo,† which agreeably to that of the Council of Lateran A. D. 1215, required all temporal Princes to purge their territories of heretical pravity; and if they neglected to do so, the Pope was to absolve their subjects from their oaths of allegiance, and their dominions were to be given to Roman Catholics.

After what I have stated, I think the reader will be convinced of the bold and groundless assertions of Veritas, and how little credit is to be given to them, when he says, page 12, “My  
“ object is to shew, that the sanguinary crimes of  
“ a mad and ruthless mob, lost as they were to  
“ every sense of religion or civilization, cannot  
“ be justly imputed to the religious tenets of  
“ Catholics, on any ground, as Verax would  
“ imply.”—Doctor Troy says, in his pastoral letter, published in 1798, “the religious principles

\* Burnet's History of the Reformation, Lib. 2. page 23.

† Tom. 148, 149.



"ples of Roman Catholics being unchangeable,  
 " they are applicable to all times."\*

This position is strictly true, and we find them equally destructive against the Albigenes and Waldenses in the 13th century, against the Protestants at Paris in the 16th, in the expulsion of the Moors from Spain, in the Irish Rebellion in 1641, against the Protestants of France in 1791, in the massacre on Vinegar-hill, in the barn of Scullabogue,|| on the bridge of Wexford, and in the general carnage of Protestants which took place in that once-peaceful and happy county, on which such an indelible stain has been cast, by the sanguinary spirit of Popery, that every real friend to his country should wish, that its very name were expunged from the map of Ireland. We may compare the Holy See at present to a Crocodile, or to one of the great Serpents of Africa, who, though his head is bruised, battered, or even amputated, yet, in his expiring efforts, he deals destruction with the vibrations of his tail.

It has been proved by the affidavits of many different persons, who were compelled to attend the rebel camps, that it was an universal axiom among the rebel soldiers, that a Roman Catholic would ensure

\* Doctor Troy, in his Pastoral instructions, page 103, says, " We wish that Protestants and others may judge of your civil and religious principles by our Catechisms, by our books of Devotion, and Religious Instruction, by the dogmatical institutions of Popes, by the Doctrinal decisions of our General Councils, and by our uniform conduct."

|| Its proprietor found in it the bodies of 184 persons, who were burned alive, and of 37 who were shot outside.

ensure salvation, by killing three Protestants ; and behold its dreadful effects ! In the 13th century a similar reward was held out to such persons as would kill a certain number of the Albigenes and Waldenses. The spirit of popery is equally destructive, at all times and in all places,

Like the Pontic sea,  
Whose icy current and compulsive course,  
Ne'er feels retiring ebb. SHAKESPEARE.

Doctor Troy, in a pastoral letter, published in the year 1793, tells us, that exclusive salvation is an established doctrine of his church, and that it is perfectly innoxious. Its baneful effects have appeared in every region of Europe, where Popery has existed ; and every person capable of reflecting must perceive, that it is repugnant to the moral and physical perfections of the Deity, subversive of his attributes of wisdom, justice and mercy, which are the main pillars of the divine administration of this world, and that it is likely to end in Atheism ; for any person that can be brought to debase and disparage the Almighty, so far as to say that he is so unwise, so unjust, and so unmerciful,\* as to ordain, that a very small portion of his creatures shall enjoy eternal happiness, and that the remainder shall be doomed to eternal punishment, because they happen to differ with them in some trifling tenets and ceremonies, will soon probably become Atheists. It engenders in the lower class of people an uncharitable aversion, a cruel and unrelenting spirit

\* God's partial, changeful, passionate, unjust,  
Whose attributes were rage, revenge, or lust. POPE.



spirit of persecution, against the members of every Protestant sect.\* The dreadful carnage which has taken place in France, and Ireland, verifies an observation made by the wisest men, that Atheism and gross superstition never fail to produce the same effects. I think we may apply to this absurd and uncharitable doctrine what Archbishop Tillotson did to transubstantiation, "that it is a mill-stone round the neck" of Popery, which will one day drown it." While on this subject, I think it right to inform the reader, that the doctrine of transubstantiation was not invented 'till the 9th century, and that it was vehemently opposed by the most eminent divines of that period, particularly John Scotus Erigena, Rabanus Maurus, Archbishop of Mentz, and Bertram; and in the 11th century by Berengarius. The pious and learned Bossuet, Bishop of Condom, in France, tells us, in his general history, that the word transubstantiation was first invented in the beginning of the 13th century, by the Council of Lateran, which permitted the Sectaries of the Pope to believe or disbelieve it. For the first time it was adopted as an article of faith, and as a Canon of the Romish Church, by the Council of Trent in the year 1551.

To make the Public believe, that the persecution of Protestants was by no means in the contemplation

\* Plutarch, in his life of Pericles, censures the poets, because, he says, "that tho' they ascribed to the Gods that degree of happiness and serenity, which is suitable to their blessed and immortal nature, yet, they assert, that they are full of trouble, of enmity, of anger, and other passions, which are unworthy of men who have any understanding."

contemplation of the rebels, Veritas artfully insinuates, that there were but three persons put to death in Wexford, from the 30th of May, to the 20th of June, and that of these, two were Roman Catholics. On the 30th of May, John Boyd,\* Thomas Sparrow, and one Hadden, a porter, were assassinated in the town. Henry Box, a shoe-maker, and a man of the name of Cook, on the 31st, contiguous to it.† Now it is well known that the two Roman Catholics were put to death, merely because they had done their duty in giving evidence against some rebels, and particularly against one Dixon, a priest, who had been a notorious traitor; and such was their detestation of them, that in order to increase the ignominy of their deaths, they had them executed by Protestants, whom they branded with the appellation of heretics. Veritas says, “that none of those murders, save those of the two Catholics, came to the knowledge of the clergy, until they were perpetrated.” This proves that they were consenting to the immolation of these victims,‡ for their holy church; for it is acknowledged, that they had previous knowledge of this assassination, and it is well known that they were tried with all the solemnity of deliberation. Now, if Father Corrin could save seventeen victims on the

\* Brother to the Representative of Wexford.

† The five men were Protestants.

‡ The savage Pikemen knelt down, prayed some time, and crossed themselves, before these men were put to death. Murphy, who informed against Dixon, was shot in the Bull-ring of Wexford, on Trinity Sunday, about twelve o'clock, after the celebration of Mass.



the 20th of June, from the rebel blood-hounds, why did he not rescue these two men? The truth is, they were considered as enemies to holy church, because their evidence tended to support social order under a Protestant or heretical state. In contradiction to what Veritas asserts, that there were but three persons put to death in Wexford, from the 30th of May to the 20th of June, Jackson in his Narrative says, page 31, "on the day that information was received that the rebels were defeated at Ross (which defeat took place on the 5th day of June), to revenge the loss, fifteen of the Wexford, and ten of the Enniscorthy people, were ordered out of the jail, that he was dragged into the yard, where he found his unhappy comrades on their knees." Jackson then says, that Father Corrin arrived, and so far influenced the rebels, as to prevail on them to return into the jail the fifteen Wexford men; but for those from Enniscorthy, he could obtain no remission. Thus, Jackson, on whose veracity Veritas relies, acknowledges, that these ten prisoners were massacred as soon as the defeat at Ross was known at Wexford, which must have been a day or two at most after that event, as these towns are but nineteen miles asunder. Veritas quotes the Narrative of Charles Jackson, and admits the truth of his assertions; and he says, page 31, that during the two first days of his confinement, many prisoners were taken out of the jail, a few at a time; and being carried to the camp, were piked. Jackson was imprisoned the 31st of May.

Veritas

Veritas says, “ it is notorious to every man in  
 “ Wexford, while in possession of the rebels (and  
 “ many loyal \* men who remained there during  
 “ that period) that the Catholic clergymen never  
 “ ceased by every argument they could adduce,  
 “ and by all the influence and authority they  
 “ could be supposed to possess with a sanguinary  
 “ and infuriated rabble, to deprecate the effusion  
 “ of human blood,—and this from the altars, in  
 “ the public streets, at the prisons, and wherever  
 “ they could perceive any intention of committing  
 “ the horrid crime of murder.” I have myself  
 conversed with many persons, both Roman Catho-  
 lics and Protestants, who were in Wexford during  
 that period, and they uniformly assured me, that  
 the authority of the Rebel Generals viz. Harvey†  
 and Keugh, who were Protestants, had early and  
 totally declined, that the clergy were the only per-  
 sons there possessed of any influence, and that the  
 rebels revered them not as men, but as Gods : that  
 in the streets they bowed low to them, with their  
 hats off, and continued so while they were in their  
 fight ; and that they never met Doctor Caulfield,  
 without falling on their knees and receiving his  
 benediction. On the trial of General Roach,  
 lately

\* Every loyal man in the town was imprisoned, and was  
 destined for destruction.

† The former was deposed, because he would not give  
 orders for burning the barn of Scullabogue, and the life of  
 the latter was often threatened as an Orangeman. The rebels  
 were often heard to say in the streets, that they could not have  
 luck or grace while there were any heretics in their army.



lately held at Wexford, Mr. Goodhall, a yeoman, who had been led to execution on the bridge, swore that no person at Wexford could have prevented the effusion of blood but the priests. In his evidence he compared the sanguinary pikemen on the bridge, to a pack of hungry fox-hounds, rushing on their prey. After the most minute investigation, I never could discover a difference of opinion on this point. On the contrary, it has appeared, from many collateral facts, that they seldom exerted that authority which they unquestionably had to save the lives of the unfortunate Protestants. On Trinity Sunday, the 3d of June, General Keugh informed the rebels, when on parade, that Doctor Caulfield had ordered a sermon to be preached, suited to the times and to their situation, and that they might repair to the chapel to hear it delivered. Having accordingly marched them thither, Father Roach, chaplain to the Doctor, preached a sermon, part of which was addressed to the Protestants, who, from motives of fear, had appeared there as Proselytes to Popery, and part to the rebel pikemen. I give some paragraphs of it, as related by different persons who were present. He said to the Protestants:—

“ You come here more from motives of fear  
 “ than sincere conversion ; but I tell you, that  
 “ unless you are sincere, you will all be murdered.” Then addressing himself to the pikemen: “ For above an hundred years you have  
 “ suffered much from the cruelty and oppression

E

“ of

“ of the Protestants ; yet I would advise you to  
 “ spare those poor people, *and to destroy none but*  
 “ *your enemies*, though you have suffered, and  
 “ are still suffering, much from the Protestants.  
 “ You are fighting in the cause of God,\* of  
 “ your religion, and for your rights. You  
 “ have done much towards succeeding, but there  
 “ remains a great deal more to be done. You  
 “ have put your hand to the plough, and you  
 “ must not stop till you have obtained your ob-  
 “ ject.” He strongly dissuaded his flock from  
 attempting to make proselytes,† because he said  
 that the Protestants could not be sincere. From  
 what he said before, we can easily perceive his  
 motive for dissuading his sectaries from making  
 converts. A discourse, somewhat similar, was  
 delivered from the altar on the 10th of June ;  
 and on the same day a proclamation was read from  
 the altar, offering a reward for the apprehension  
 of James Boyd, ‡ Hawtry White, Hunter Gowan,  
 and A. H. Jacob, four magistrates of distinguished  
 loyalty. In the sermon preached on this day,  
 he told the pikemen, that they would all be mur-  
 dered unless they succeeded ; and he desired the  
 priests,

\* The Mahometans, as well as the Papists, maintain, that  
 every person who is not of their religion is an enemy to God,  
 and that when they are fighting against such, they are fighting  
 in the cause of God. Ockley's History of the Saracens,  
 Vol. i. p. 198, 228.

† Many Roman Catholics persuaded their Protestant friends  
 and relations to become Papists, to save their lives ; but the  
 Priests would not be trifled with.

‡ The first is member for the town of Wexford.



priests, to make no more profelytes, as they could not be sincere. On the 17th day of June, it was announced from the altar, that a particular day was to be observed as a fast for the success of the war. Colonel Le Hunte and many other respectable persons were present when these sermons were preached; and I will appeal to the candour of the public, whether they could have been delivered without the knowledge and privity of Doctor Caulfield.

The town of Wexford and all the rebel camps were constantly attended by great numbers of priests, who animated and exhorted the rebels by inflammatory and sanguinary harangues,\* and daily said mass for them. The truth is, they believed the rising was general all over Ireland, that Dublin was in the hands of the rebels, and that a complete subversion of the protestant state, and a separation from England, which they meditated, must take place.

Charles Jackson says, in his Narrative, page 65, "that the Wexford clergy, not only from the altar, but in every place, and on all occasions, strove to dissuade the rebels from massacring their protestant fellow-subjects." But how could he know this, as he was a close prisoner in the gaol from the 31st of May till the 21st of June, when the King's troops arrived? Besides, great deductions are to be made from what he says on this point,

\* See Grandy's affidavit in Appendix, No. IV. containing the harangues of Father Murphy, a Parish Priest, encouraging the extirpation of heretics.

point, as he is married to a papist. For this reason he was led to make a favourable representation of them in this particular ; but his veracity in matters of which he was an eye-witness is not to be impeached.

Many respectable persons, and some of them papists, have declared without reserve, that the popish clergy could have prevented any one individual from suffering, even by *a turn of their finger*. This was the expression they made use of. Veritas denies, “ that the Roman Catholic  
“ clergy, then in Wexford, possessed one atom  
“ of authority, except that spiritual authority  
“ they ordinarily possess over the loyal, peace-  
“ able, and amenable of their communion, very  
“ few of whom then remained in Wexford, to  
“ aid the exertions of the clergy in repressing  
“ an ungovernable banditti ;” and yet he admits that Father Corrin was able to restrain that ungovernable banditti, when they were butchering their protestant prisoners on the bridge and in the gaol. So much for the reasoning of Veritas. This argument, like a weapon in the hand of an awkward person, recoils, and wounds him who wields it. Now if he had influence enough to do so at seven o’clock in the evening, when their thirst for blood was insatiable, why did he not exert it at two o’clock, when the bloody work began at the gaol, which is in the town, and where some victims were immolated before they proceeded to the bridge ? \* But to palliate the lateness of his interference,

\* It is to be observed, that a great many prisoners were killed at the market-house, long before the bloody work began on the bridge.



interference, Veritas asserts, that " Doctor Caul-  
 " field, Mr. Corrin, and every Catholic clergy-  
 " man at Wexford, were utterly ignorant of any  
 " business of blood, either done or intended, on  
 " the tragic day of the massacre on Wexford  
 " bridge, until Mr. Corrin, while at dinner, re-  
 " ceived a message from Mr. Kellet, desiring he  
 " might hasten to him with all possible speed."  
 Now I appeal to every person capable of reasoning,  
 whether the Catholic clergy could alone remain  
 ignorant of the barbarous design of the rebels,  
 when it was announced an hour before the massa-  
 cre began, by a black flag, with a white cross on  
 it, which was carried through the town in proces-  
 sion, and which petrified with horror every per-  
 son of humanity. This dreadful scene of carnage  
 continued for five hours. The victims were car-  
 ried from the gaol to the bridge, through the  
 main street, in numbers from ten to twenty, sur-  
 rounded by the ruthless pikemen, and each pro-  
 cession was preceded by that doleful harbinger of  
 death, the black flag. In this manner they butcher-  
 ed ninety-seven protestants, and some of them  
 gentlemen of distinguished worth.\* Could this  
 tragic scene have continued so many hours without  
 the knowledge of any one individual in so small  
 a town as Wexford? The idea is absurd; but the  
 truth is, no persons are so blind or so deaf, as  
 those who are unwilling to see or to hear. It is a  
 fact

\* By the Rebel Calendar it appears that 260 Protestant men were in prison, exclusive of ninety-seven who were put to death. The above Calendar is now in the hands of a Magistrate.

fact universally known, that a person of humanity went to Doctor Caulfield, and besought him to interfere, when the rebels were about to take out the prisoners to execution, and that he positively refused to do so, but promised that he would send his chaplain Father Roach for that purpose; however he never interfered. The Friars were warned of it by an inhabitant of Wexford, who implored them to command the rebels to desist; but they answered, that they would recommend, but not command them to do so; yet they never interfered. Though Doctor Caulfield would not exert himself to prevent the effusion of blood on the bridge, he repaired to Lord Kingsborough's lodgings, and displayed that authority he was known to possess, in saving his life; and it is universally believed, that his motive for doing so was this: should a reverse of fortune take place, he was a valuable hostage, and the Popish clergy might derive the most important advantages from having saved the life of a person of his rank and influence. But the Doctor did not interfere till the day after the massacre, when the rebel army at Vinegar-hill was completely routed, and many of the fugitives had fled to Wexford. In the evening, after the massacre was over, a number of pikemen returning from the bridge, fell on their knees and received his benediction. This is a fact universally known, and it has been substantiated by the affidavit of a person highly respectable, now in the hands of a magistrate. The interference of Father Corrin happened thus: He christened



christened a child the morning of the massacre for Mrs. Kellet, who is of the Popish persuasion, and he promised to save her husband's life: and when Mr. Kellet was led out to execution, he sent a message to Mr. Corrin to apprize him of the imminent danger he was in; on which he repaired to the bridge and rescued him. This evinces the plenitude of his power, which if exerted at an earlier period, might have saved many valuable lives. Mr. Edward Turner was the first person taken out of the prison-ship, whom they massacred on the bridge, and Mr. Kellet was the last person taken out of it, and there was a long interval between these transactions. As soon as Mr. Turner was murdered, Mrs. O'Neil, his aunt, informed Dr. Caulfield and Father Corrin of it; and yet the former never interfered at all, and Mr. Corrin did not, till he was sent for by Mr. Kellet. Is it to be supposed that Mrs. O'Neil mentioned merely the death of her nephew, without alluding to the many persons whom they were butchering and had already murdered? Different persons at that time in Wexford, and some who lived near the bridge, have unanimously declared, that a person approached it in great haste, and cried out "to arms, as a reinforcement was necessary at Vinegar-hill, towards which the King's troops were advancing:" that about that time Father Corrin arrived, and expostulated with the rebels, and desired them to forbear; he then read prayers, or said mass, and the rebels on rising from their knees exclaimed, "to camp, to camp; to Vinegar-hill:

“gar-hill: thank God, we have sent these souls  
 “to hell!”\* A person of the utmost veracity,  
 who was led out to execution, and narrowly  
 escaped, has positively asserted, that he believes  
 Father Corrin would not have interfered at all,  
 but that he imagined there was a complete reverse  
 of fortune, in consequence of the alarm occasioned  
 by the arrival of the messenger from Vinegar-hill.  
 A very amiable lady, who resided during the  
 Rebellion, near the bridge, wrote an exact diary  
 of every thing that passed, and she says in it,  
 “that soon after the massacre ceased,  
 “Mr. ———, one of the Committee for provisions,  
 “came to us. He was, like ourselves  
 “half dead with horror, and declared, that he  
 “entreated the Priests to come down with their  
 “crucifixes, and prevent the massacres, but they  
 “all refused. We told him that Father Broe said  
 “he had saved nineteen persons. This Mr. ———  
 “denied, and said it was *the express* that saved  
 “them.”

Jackson, on whose veracity Veritas relies so much,  
 says, page 34, that while they were torturing  
 Gurley on the bridge, General Roach rode up in  
 great haste, and bid them beat to arms; saying,  
 that Vinegar-hill camp was beset, and that  
 reinforcements were wanting; that this operated  
 like lightening on the rebels, who instantly  
 quitted

\* We will allow Father Corrin the merit of having prevented Mr. Kellet from being remanded to prison, and no more; as he left the other prisoners in the hands of the pikemen.



quitted the bridge, and left Jackson and the other victims on their knees. That the mob (consisting of more women than men), which had been spectators, also instantly dispersed in every direction, supposing the King's troops were at hand: that the prisoners, *stupified with horror*, remained some time on their knees,\* without making any effort to escape: that the rebel guard soon returned, took them back to gaol,† telling them that they should not escape any longer than the next day, when neither man, woman, nor child, of *the Protestants*, should be left alive.‡

Veritas says, “ that the charge against the unfortunate sufferers was not their being Protestants, but the motive professed by their murderers, whether true or false, was, that they were Orangemen, and elsewhere, that it was against a political, and not a religious sect of Protestants.” This artful attempt to hide the grim, the hideous, the Gorgon visage of Popery, with a political mask, while fanatical fury against Protestants in general, fermented

\* This clearly proves that some of the prisoners might not have known the real cause of the dispersion of the rebels and of their own preservation.

† It is certain that Father Corrin prevented Mr. Kellet from being re-conducted to prison; but why did he not extend his humanity in the same manner to the other prisoners? This shewed manifest partiality in favour of Mr. Kellet, who had a Popish wife. If Father Corrin could save the lives of the other prisoners, he might have prevented them from being remanded to prison.

‡ The Rebels in this instance took off the mask.

mented in her bosom, and she held a dagger in her hand ready to shed their blood, is perfectly consonant to that dissimulation which is peculiar to the Popish superstition.

Many years ago there were bitter feuds between the Presbyterians and the Roman Catholics in the county of Armagh, and for a long time the former were denominated Peep-of-Days. They originated from a quarrel which took place at the fair of Portnorris, about the year 1785, between two of these sectaries, whose personal enmity soon extended itself to the entire body of each. The Roman Catholics assumed the title of Defenders, because they said they could not obtain protection from the laws, to which they had recourse, after having been worsted by the Peep-of-Days. When their passions became inflamed, they proceeded to exercise the most desperate outrages against each other, in the course of which many lives were lost. The Defenders were regularly organized in clubs and societies, so early as the year 1789, in that county; and they committed many desperate outrages in the year 1791; witness the Barclay family, who were butchered with savage barbarity, at Forkhill, on the 30th of January, of that year. Some other Protestant families were driven from that country about the same time, and Mr. Hudson,\* the clergyman of that parish, was fired at twice.

The

\* He has been obliged to quit that country for fear of being assassinated. His horse was once shot under him by the Defenders in 1791, and yet he was not an Orangeman.



The Defenders were exclusively of the Popish religion, and their professed object was to deprive the Protestants of their arms. In consequence of many outrages and barbarities disgraceful to human nature, committed by them, the High Sheriff and Grand Jury of the county of Armagh, entered into the following resolutions at the Summer Assizes of 1791 :

“ Having taken the state of the county of Armagh into consideration, and being determined to preserve the peace, we do unanimously agree, that a rage *among the Roman Catholics*, for illegally arming themselves, has of late taken place, and is truly alarming. In order then, to put a stop to such proceedings, and to restore tranquillity, we do pledge ourselves to each other, as magistrates, and individuals, and do hereby offer a reward of five guineas, for the conviction of each of the first twenty persons, illegally assembled, and armed as aforesaid.”

This banditti soon spread themselves over most of the counties of Leinster and Ulster, and exercised nocturnal assassination and plunder, till the end of the year 1795, or the beginning of 1796, when they coalesced with, and became auxiliaries to the United Irishmen. In the year 1792, they plundered, or attacked, 182 houses in the county of Louth. At the Spring Assizes for that county, held at Dundalk, twenty-one Defenders were sentenced to die, twenty-five to be transported, twelve to be imprisoned a certain time, for having conspired to murder different persons, thirteen indicted

dicted for murder put off their trials, and bench-warrants were issued against eighty Defenders who absconded.

In the month of January, 1793, a large body of them attacked a detachment of the 41st regiment, when on their march, at Peterstown, in the county of Meath. In the same month, a company of that regiment, while on their march, was wantonly assaulted by a large party of Defenders, well armed, in the county of Leitrim, between Manor-Hamilton and Carrick-on-Shannon. In the month of February of the same year, a detachment of the 8th regiment was attacked by them at Athboy,\* in the county of Meath.†

In short, in the years 1793, 1794, 1795, and 1796, the counties of Donnegal, Sligo, Mayo, Leitrim, Roscommon, Cavan, Fermanagh, Armagh, Meath and Dublin, were agitated to an alarming degree. The speech of Lord Westmorland to both Houses of Parliament on the 16th of August, 1793, bears unequivocal testimony of their rebellious and turbulent disposition. At last, the Protestants of the county of Armagh perceiving, that unless they united for their preservation, they could not withstand this Popish banditti, who were impelled by fanaticism, and organized into clubs, instituted ‡ Orange Societies for their defence, about the

\* The King's troops thus assaulted on their march were not Orangemen.

† This proves that the disturbances existed in Ireland some years before the removal of Lord Fitzwilliam from the Government of it.

‡ The first Orange Society was not formed in the county of Armagh, till the 21st of September, 1795.



the year 1795. As the passions of both parties were very much inflamed, many lives were lost in the conflicts which ensued between them. It is to be lamented that the Orangemen in that county, who obtained a decided superiority over their antagonists, pushed their revenge to an extreme ; for they drove great numbers of the Defenders into the province of Connaught, in the year 1796.— From the report of the respectable inhabitants of the county of Mayo, Galway, and Clare, it appears, that all the Defenders who migrated thither, were virulent republicans, and drenched with superstitious credulity, being all of the scapular order ; and I have been well informed, that they took the lead among the rebels who joined the French. Those who are of this order, wear a piece of square cloth on their breast, or shoulder, next to their skin ; which they buy from a Priest, who blesses it. The letters I. H. S. meaning *Jesus hominum Salvator*, are worked on it. They believe that this badge of superstition averts much moral and physical evil ; and that it will prevent the wearer of it from dying, though he were shot through the heart, till he receives the Eucharist, and obtains absolution. It was often found on the bodies of many rebels, who fell by the sword or the gibbet.

In the year 1795, the city of Dublin, and the country contiguous to it, were very much infested by the Defenders. In the Summer\* of that year, they

\* All this time Doctor Hufsey was very busy at Lehaunstown camp in preaching to the Soldiers, though there were many priests contiguous to it.

they raised a mutiny in the garrison of the metropolis, which put it in imminent danger; and might have been fatal to it, but for the seasonable reinforcement which arrived there from the camp of Lehaunstown. Their intemperate zeal overcame their prudence so far, that the guard, marching from the Barrack to the Castle, was attacked by them on Essex-bridge, and an attempt was made to wrench the colours from the officer that accompanied it. A dragoon detached from the Castle to the Lord Lieutenant, then resident at the Park, with intelligence of this event, was seized by the rebels, cruelly beaten by them, and narrowly escaped assassination. Many thousands of these rebels, to prove their strength by their numbers, marched through the city of Dublin, attending a sham funeral, on the 30th of April, 1797. In that year, their seditious meetings were so frequent, they committed such outrages, and their numbers encreased to such a degree, that in the month of January, 1798, and not before, the Protestants of Dublin thought it prudent to unite for their preservation, and to prevent the Constitution from being subverted.† They openly declared that the only object of the Orange clubs was to maintain social order, and to protect the lives and property of all his Majesty's loyal subjects, from the spirit of anarchy and outrage, which had for some time threatened them. A few Orange clubs were instituted in the year 1797, and not before, in  
some

† See the Appendix, No. II. their principles contained in a Declaration published by them.



some towns of Leinster and Ulster, from the same prudential motives; and they openly declared, that the object of their union was similar to those formed in the metropolis. Not only their declarations, but their conduct, unquestionably evinced, that their views were merely defensive; for, except in the county of Armagh, they never, as Orangemen, attacked or injured any of his Majesty's subjects; and yet the Popish members of the Irish Union, knowing that they, by their united strength, would form a firm barrier against the progress of rebellion, denounced them as enemies to the Catholics, and declared that their extirpation was the only object of their institution; and this in many parts of Leinster and Munster, where Orangemen were never known to exist. The virulent opposition given to the establishment of the Yeomanry in Dublin, in the year 1796, by Messrs. K. and B. and many other members of the Revolutionary Catholic Committee, of 1792,\* flowed from the same motive, and proved, that they were equally hostile to every institution which could have any tendency to prevent the subversion of the Constitution. At all events, this false and malicious report of the designs of the Orangemen, produced the desired effect, an indiscriminate slaughter of Protestants, where the military or yeomanry

\* I will appeal to the Magistrates of Dublin, whether there was not as much treason there at that time, as at any subsequent period; but the traitors were not organized. We cannot be surprised at this, as Rabaud de St. Etienne was in Dublin and Belfast in the years 1791 and 1792.

yeomanry could not protect them during the rebellion.

It is certain that the Revolution could not have been effected, nor could King William have remained on his throne, but for Protestant associations. Conscious of this, the Jacobites maligned them, and imputed criminal designs to them, as the disaffected do to the Orangemen. In consequence of this, the House of Commons in England passed the following resolution in 1695:

“ Resolved, that whoever shall assert, that an  
 “ association is illegal, shall be deemed a pro-  
 “ moter of the designs of King James, and an  
 “ enemy to the laws and liberties of the king-  
 “ dom.” \*

However, we think it is very imprudent, to form Orange societies in the regular or militia regiments which have been raised in Ireland, as they may make invidious distinctions.

The ferocious rebels often confessed, when interrogated, that they never had seen, and could not describe an Orangeman; and thus this artful disguise was easily seen through, by those whose minds were not clouded with prejudice, or inflamed by fanaticism. In the county of Wexford, the poor Protestant peasants and mechanics were dragged from the humble abodes of peaceful industry by their Popish neighbours, with whom they had always lived on terms of cordial friendship, and were cruelly massacred as Orangemen.

In

\* Queen Elizabeth would not have been secure on her throne, but for Protestant Associations.



In short, the word Orangeman was but the war-hoop for the butchery of Protestants; for the names of both were so artfully confounded, that they are synonymous in the opinion of the common herd of Papists. Were the Albigenes and Waldenses, the Protestants massacred at Paris on St. Bartholomew, in Piedmont, or the Cevennes, or at Montauban in the year 1791, were the Moors expelled from Spain, or the Protestants massacred in Ireland, in 1641, Orangemen? No, but the spirit of Popery, as ravenous as the grave, and as relentless as death, dictated their destruction. Ask those pious fathers, Doctor Coppinger, Bishop of Cloyne, Doctor Bellew, Bishop of Killala, and Doctor Caulfield, Bishop of Ferns, why these infamous and groundless reports about Orangemen were propagated in their dioceses, and whether there ever existed a person of that description in them?

When the poor sufferers were taken prisoners, they were asked, whether they could cross themselves, and say certain Popish prayers? If they could, they were discharged; if not, they were massacred or imprisoned.\*

Veritas says, "Let me ask who were the prime movers, and most prominent agitators in this rebellion, from the origin to its present state? Were they in majority, or in any considerable degree, Catholics of known adherence to the principles of their religion?† No, those of them who professed

G

indeed

\* See Jackson's account of this ceremony, page 25.

† From what I have already quoted from Romish Councils and Papal Bulls, it is obvious that every person concerned in

indeed a semblance of Catholicity, were for the greater part of Paine's school, Catholics in profession, but Deists in religion, the leaders for the most part Protestants."

Veridicus admits, that the first leaders and projectors of the Rebellion consisted of a motley list of Protestants, Presbyterians and Papists; but it is notorious that the latter artfully concealed their secret design of extirpating the former, till the rebellion broke out; and after the 23d of May, we cannot find a single instance of a Protestant in the rebel ranks, in the province of Leinster, except two or three leaders at Wexford, who were deposed or lost all authority; and for a very obvious reason; because they found too late, that that monster Popish Fanaticism lurked behind the curtain, and meditated the destruction of all Protestants without distinction. It is well known, that Generals Keugh and Harvey would have fallen a prey to it, at Wexford, if the Republic had lasted a few days longer. In their last moments they acknowledged, that it was a religious war, and that the Popish priests were the chief instigators of it.† The fanatic pikemen were constantly heard to declare in Wexford, that they would kill all heretics, and have but one religion.

Veritas

the late Rebellion against the Protestant State, acted agreeably to the principles of his Religion.

† Father Roach, the General, declared aloud, in the camp of Carrickbyrne, that all who were not of his religion, must depart from it. On discovering this, Bagnal Harvey became almost frantick; but his eyes were opened too late.



Veritas says, " Happily for the Catholic church, there are other, and more respectable authorities to vindicate its loyalty, and the christianity of its principles. Where were the Catholic noblemen and gentlemen of Ireland during the late rebellion ?— They were in the same ranks with their loyal Protestant fellow-subjects, rallying around their King, the Constitution, and the Laws of their Country ; and gallantly defending them against the efforts of Rebellion."

Veridicus admits, that many of the Popish noblemen and gentlemen were loyal during the rebellion ; and why ? because though they conformed to a few idle ceremonies, and believed in a few speculative doctrines of their church, they were in their moral conduct, Christians, and not Papists ; but even some gentlemen, many of the middle rank, and almost the whole of the common herd of Papists, in conformity to the genuine principles of their religion, indulged that sanguinary spirit against Protestants, which has been frequently enjoined by many Councils of the Romish church, and by innumerable Papal Bulls. The gentleman of that profession sips but the surface of the medicated Roman Chalice, the besotted vulgar Papist has drunk the very dregs of its intoxicating poison.

" Ille impiger hausit spumantem pateram."

Christianity and Popery differ widely from each other. Our Saviour says, if you love me, love one another ; and by the sixth commandment, it is laid down, " Thou shalt do no murder." By the divine  
law

law it is ordained, that “ Whoso sheddeth man’s blood, by man shall his blood be shed, for in the image of God made he man.”\* But the Pope, like Mahomet, offers a crown of eternal glory to those who shall assassinate such of their fellow creatures, as do not profess their creed. Our Saviour says, “ a portion of all shall be saved.” The Pope, “ all those who are not within the pale of my church shall be doomed to eternal damnation.† The holy scripture says, “ A Bishop shall be the husband of one wife, and of good behaviour;”‡ and in the same chapter St. Paul tells the inferior clergy, that their wives must be grave, not slanderers, sober, faithful in all things.§ The Popish priests would do well to observe this doctrine, instead of following the advice of the Pope, who forbids them to marry, but tells them that they may get absolution for committing sin. The Roman clergy all over the continent, kept concubines, when they were at first prohibited from marrying.||

When celibacy was established in England, in the 12th century, the Clergy gave universally into concubinage; and the Bishops confined them to one woman, to prevent it from degenerating into licentiousness.¶

Our Saviour says, “ all those that take the sword, shall perish by the sword.”\*\*

This

\* Genesis, chap. ix. v. 6.

† This doctrine is strongly inculcated in the Koran of Mahomet.

‡ St. Paul to Timothy, chap. iii. v. 2. § V. viii. and 11.

|| Giannone, lib. v. page 275.

¶ Hume, vol. ii. 64.

\*\* St. Matthew, chap. xxvi. v. 52.



This prophecy points strongly to the many sacerdotal heroes who fell in the rebellion, by the sword and the gibbet. The Pope's Nuncio, in the year 1771, blessed the instruments with which some assassins were to murder the King of Poland.\*

In various parts of holy writ it is ordered, that all Christians shall read the Bible. † The Pope, in the 4th rule of his *Index expurgatorius*, formed under the Council of Trent, says, "that no person shall receive absolution, unless he first gives up his Bible," the use of which he positively prohibits.

This reminds me of an observation of Archbishop Tillotson, "that those who are working in darkness are afraid of the light, and those who know that the holy scripture is against them will prevent it from being read." When the multitude, struck with the miracles of our Saviour, offered to make him their King, he answered that his kingdom was not of this world.

The Pope says, in his Bull of Excommunication against Henry IV. of France: "The authority given to St. Peter, and his successors, by the immense power of the eternal King, excels all the power of earthly Kings: it passes uncontrollable sentence on them." ‡

How clearly is the Popish superstition foretold by St. Paul in his Epistle to Timothy, chap. iv.

" Now

\* See Wraxall's account of it in Cox's Travels, Lib. i. chap. 3.

† St. Paul to Timothy, chap. iii. v. 15, 16, 17. St. John, chap. v. ver. 39. Acts, chap. xviii. v. 11.

‡ This Bull occasioned the assassination of that amiable monarch.

“ Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.”

“ Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which *believe and know the truth.*”

Though Veritas asserts, that the rebellion was confined to a furious and ungovernable rabble, it appears that many gentlemen, proud of their ancestry, and others, without number, possessed of considerable wealth, and raised far above the vulgar by their education, though of a meaner rank, were deeply involved in it. John Colclough of Ballyteigue, Fitzhenry, his brother-in-law, John and Edward Hay, Edward Fitzgerald, Garret and William Byrne of Ballymanus, Esmond Kyan, nephew to Sir Thomas Esmond, were all gentlemen. Of the great number of wealthy shop-keepers, tradesmen, and farmers, in and about Wexford, I shall only mention the following :—Roach, a farmer, was a General in the rebel army—Fraine, an opulent tanner—Prendergast, a rich malster—the bloody Thomas Dixon, ship-owner—Pender and Murphy, shop-keepers, all of Wexford.

All the opulent farmers and shop-keepers in and about Enniscorthy, with but few exceptions, and some gentlemen, were active rebels. Among these we find, William Devereux of Taghmon—William Barker, a brewer, and a merchant—Mr. Pat. Sutton, and his two sons. Luke Byrne, a rich malster, and his two sons. This wretch, though far advanced in years, used to boast of the number of Protestants he



he had murdered with his own hand, and even mentioned their names. In the county of Kildare, Doctor Esmond, Messrs. Aylmer and Fitzgerald, proud of their descent, were notorious rebels. In the county of Mayo, we find the names of Blake, French, O'Doude, M'Donnell, and Bellew, vain of their lineage, leaders in the rebellion.\* In that county Orangemen were universally denounced; and yet none such ever existed there. At the fair of Ball, near Hollymount, held in the month of August, 1798, a report was propagated, that the Orangemen would massacre all the Roman Catholics, which occasioned so great an alarm, that none of the farmers or peasants would venture to sleep in their houses, for many miles round, but assembled in large bodies in the fields, where they were sworn to exterminate Protestants, and join the French.† The rebels at Killala resolved to massacre the Protestant prisoners there; and lest they should be slack in the execution of their pious design, Father M'Donnell, a Popish Priest, entered that town, the day before the King's troops arrived there, and announced that the Orangemen were murdering the Roman Catholics. Wilson's hospital, a charitable institution, was attacked and plundered by the Popish rabble in the county of Westmeath, soon after the French landed. When they first assembled, they were asked by the magistrates, what their view in doing so was? They answered, that they took up arms to defend themselves against Orangemen, who meditated

\* See the long list of gentlemen, merchants, farmers, and priests of the county of Mayo, proclaimed as rebels, in the Dublin Journal.

† This device was practised a short time before the French landed.

meditated their destruction. But on being asked by the magistrates,\* who the Orangemen were, they answered that they did not know; and that they had never seen any such persons.† It appears that some vagabonds had rode about the country, declaring aloud, that the Orangemen were massacring the Catholics.

There cannot be a doubt, but that it was a Roman Catholic cause, in those parts of Ireland where the sectaries of that religion predominated. The Presbyterians in two northern counties took the lead in the rebellion; but they were so sensible of this, from the atrocities committed in the Province of Leinster, that numbers of them withdrew, soon after it broke out; and Dicky the rebel captain declared, at the place of execution, that they discovered too late that it was a Popish conspiracy, and that if they had succeeded in overturning the Constitution, they would have had the Papists to contend with. All the French officers, without reserve, unanimously declared, that the first object of the rebels in Connaught was, the massacre of Protestants, and that they had great difficulty in preventing it.‡

The

\* This happened to Lord Sunderlin.

† Next day, viz. September 4, they assembled to the number of 5000, and plundered the hospital, because it was a Protestant charitable institution, and immediately after a Priest said Mass for them. They then collected in a house, a great number of Protestant men, women, and children, and would have set fire to it, but that the King's troops arrived there.

‡ Bartholomew Teeling was hanged for having invaded his native country with the French, and the only defence he made was, that he often prevented the massacre of Protestants, and this was proved on his trial.



The spirit of fanaticism was so malignant, and so active in its operations, that the Irish Union sent a number of Popish traitors on board our fleet, to deliver it up to the enemy; so determined were they on the destruction of the Protestant empire. The oath found on the Irish mutineers in the *Gladiator* is as follows:

“ I swear to be true to the Free and United Irish-  
 “ men, who are now fighting our cause against ty-  
 “ rants and oppressors; and to defend their rights  
 “ to the last drop of my blood, and to keep all  
 “ secret; and I do agree to carry the ship into Brest,  
 “ the next time she looks out a-head at sea, and to  
 “ kill every officer and man that shall hinder us,  
 “ except the Master; and to hoist a green ensign  
 “ with a harp on it; and afterwards to kill and  
 “ destroy Protestants.”\*

It also appeared that Michael Butler, an Irish traitor, declared on board the *Cæsar*, that there ought to be a Catholic Government in Ireland; and that the Protestants should be expelled from it, and that he should never die easy 'till he swam in English blood.†

Doctor Crump, a physician and a gentleman, attended by a great many Roman Catholics, some in good circumstances, paraded before General Humbert's lodgings, at Castlebar, and urged the General, while standing at his window, openly and aloud, to give them but one hour's revenge, for an hundred

H years

\* Report of the Secret Committee of the English Commons, printed 15th March, 1799, Appendix XIX.

† Trial on board the *Cambridge*, 16th August, 1798, in the same Report.

years of cruelty† and oppression, which they had suffered from the Protestants; and he publicly avowed his intention of burning, in the church, the whole of that religion who were at Castlebar. But Humbert humanely refused to assent to his sanguinary design.

About sixty Protestants were imprisoned by the rebels at Ballina, in the house of the Right Hon. Colonel King, and were guarded by rebel pikemen. Father Owen Cowley, a priest, often visited them, and treated them with the greatest obloquy and abuse, calling them unbaptized heretics, and he even struck some of them. He told them with malignant pleasure, that they should all be burned or piked next day; and he would have put his design into execution, but that intelligence was received of the victory obtained at Ballynamuck. It appeared that no person there had so much influence as Father Cowley; and that none of the prisoners were relieved, or could entertain a hope of being relieved, but through him. These facts have been verified by affidavit.

Veritas says, “ the Protestants repeatedly called on the Catholic Clergy for written protections, but the Clergy declared one and all, that they could not, and dared not, grant any such protection, nor would they be of the smallest benefit; but that all they could

† It is universally well known, that Popish farmers, labourers, and servants, prefer Protestant landlords and masters, to those of their own persuasion, because they are much more noted for mildness, humanity and generosity. I must except in this particular, the Roman Catholic nobility and gentry; and those of their body who have received a good education, and are above the prejudices of their religion.



could do, they would, which was to sign petitions, praying and beseeching of the rebels, in the name of Christ, for the passion of Christ, and in every claim or behoof, human and divine, that their Protestant neighbours might be protected respectively in their persons, families, and properties."

Such a bold and groundless assertion, which can with truth be contradicted by every inhabitant of the town and county of Wexford, indicates an extraordinary degree of hardened audacity. That many Priests refused to give protections to Protestants, is most certain; but it is well known, that those who could obtain them, never received the slightest injury; and this was invariably the case, whether they were in the shape of petitions or protections. In some instances, Priests granted them to Protestants, for whom they had a particular predilection; but the surest way of obtaining them, was, to be baptized by one of the Romish Clergy, and of this innumerable instances occurred. Some of the Popish inhabitants of Wexford, who were connected with Protestants, earnestly recommended to them, to become Profelytes, by undergoing this ceremony, well knowing that the total extirpation of the members of the Protestant religion was intended; and in consequence of it, great numbers of Protestants flocked to the Chapel for that purpose, though Father Roach forbid the Priests, from the altar, from pursuing that practice; because, as he said, they could not be sincere; but let the public judge, from what secret motive he was desirous of withdrawing those means of protection from the unfortunate sufferers.

A lady,

A lady, whose husband was a close prisoner in Wexford, received the following protection from Father Corrin :

“ I humbly request, for the sake of Christ, that  
“ you will protect Mrs. ——— and family.

“ JOHN CORRIN,  
“ Parish Priest of Wexford.”

Whenever this lady walked abroad she was stopped, and obliged to produce it to the pikemen, who on seeing it permitted her to pass unmolested.

The following is a copy of one given by Father Broe, a Friar, to a person whom he had baptized :

“ I hereby certify, that A. B. of C. in the parish  
“ of D. has done his duty, and proved himself a  
“ Catholic. Dated Wexford, June 21, 1798.

“ F. JOHN BROE.”

Such numbers of Protestants went to the chapel to be baptized, and to receive protections, that they at last obtained a certain form, which they copied and carried with them, to save the Priests the trouble of writing them.

The following was given by a parish Priest, near Taghmon, who was constantly employed in christening heretics :

“ Mr. A. B. has complied with every condition  
“ required of him, and therefore is to be stopped  
“ by no man.

“ REV. BR. MURPHY.”

“ June 4, 1798.”

This protection frequently preserved the life of the bearer of it.

Veritas,



Veritas, page 7, quotes Jackson's Narrative, who, he says, asserts, " that Mr. Corrin influenced the rebels so far, as to prevail on them to return to the gaol the fifteen Wexford men ;\* but for those from Enniscorthy, he could obtain no remission. Now it will appear, by the following protection, granted by Dr. Caulfield to an individual of that town, that he could protect its inhabitants, however odious they were to the rebels, as easily as those of Wexford :

" From the excellent character of A. B. I beg  
 " leave in the name of Jesus Christ, to recommend  
 " him to be protected.

" JAMES CAULFIELD.

" Wexford, June 15, 1798."

The bearer of the above protection was not molested from the moment he received it, though he was an inhabitant of Enniscorthy.

George Piper, who lived at Clone, was taken prisoner by the rebels ; and his wife having implored them to spare his life, they said, they could not grant her request, unless he produced the protection of a Priest. She then repaired to Father Redmond, of Ferns, and besought him to grant her one ; but he declared he would not give a protection to one of her sort (meaning a Protestant,) as they would turn against his party afterwards ; on which the rebels put Piper to death.

The following certificate and pass were given by  
 Father

\* These fifteen prisoners, I have been informed, were taken to the rebel camp and put to death there.

Father James Murphy, a parish Priest, who was stationed at Vinegar-hill, and was constantly employed in baptizing heretics. I give exact copies of them :

“ I do hereby certify, that the bearer John B——  
 “ *have* presented himself for baptism, but I think  
 “ better to *postpone* it to another time, till he's *more*  
 “ *sufficiently* instructed, and till he proves himself, by  
 “ persevering in the same dispositions. Given un-  
 “ der my hand this 14th day of June, 1798.

“ JAMES MURPHY.”\*

“ Mr. Richard Grandy is hereby allowed to pass  
 “ and repass to and from any part of this district,  
 “ whenever he thinks proper ; and will be of great  
 “ use in the neighbourhood, to dress the wounds of  
 “ any neighbour who may be wounded.

“ June 8th, 1798.

“ EDWARD MURPHY,  
 “ Parish Priest of Bannow, and  
 “ Ballymutty, &c.”

“ To the different *Guards* of  
 “ Ballymutty, Bannow, &c.”

This Priest commanded in the district of Bannow and Ballymutty.

Richard Grandy made the affidavit, see Appendix, No. IV.

“ SIR,

“ Allow the bearer, Mr. Richard Grandy, to pass.

“ JAMES COLLINS,  
 “ Parish Priest of Doncormuck, &c.”

“ June 17th, 1798.”

Within

\* There were six Priests of this name in the county of Wexford, more or less concerned in the Rebellion: Eadmus, Edward, James, Bryan, John, and Michael.



Within a short time, Father Broe, the Friar, insisted on, and received one shilling as his fee, for having christened a Protestant during the rebellion at Wexford. Let Mr. Stephen Ram be asked, Whether a Protestant tenant of his did not solicit Father Kavenagh, of Gorey, when the rebels were in possession of that town, for a protection? and whether he did not reply, What, give a pass to you, who have been serving the Devil all your life!

Richard Grandy obtained a pass from Father Edward Murphy, parish Priest of Bannow, (see his affidavit in the Appendix, No. IV. and Murphy's harangue in the camp of Carrickbyrne, encouraging the rebels to extirpate heretics.) It appears also, that the rebel magistrates presiding at Taghmon, viz. John Bryan, James Harper, Joseph Cullamore, and Mathew Commons, gave it as their opinion, that Richard Grandy would be perfectly safe in passing through the country with the pass obtained from Father Edward Murphy. We may judge of Catholic loyalty, from the monstrous desertions, and the treachery of the Popish Yeomen. There were twenty-four Papists in Colonel Le Hunte's corps, and twenty of them joined the rebels. Of these Edward Fitzgerald was worth 800l. a year, and Roach, his permanent Serjeant, was an opulent farmer. In the Coolgreany corps, sixteen Papists proved disloyal: forty-six in the Castletown. Most of the Papists in Doctor Jacob's numerous corps joined the rebels. One-third of the Clane corps, in the county of Kildare, with Doctor Esmond, their Lieutenant, were traitors.

traitors. Some of the Popish members of the Sepulchre's corps in Dublin, formed a conspiracy to murder the Protestant members of it. It was discovered, that the majority of the Popish Yeomen in Dublin, had taken the United Irishmen's oath, and were determined, in violation of their oath of allegiance, to join in subverting the Protestant State. In most of the corps of the province of Leinster, the majority of the Popish Yeomen were disloyal; and almost the whole of the Popish Yeomen in the Carrick-on-Suir corps, in the county of Tipperary, proved traitors. Lieutenant Clinch, of the Rathcool infantry, was hanged for having conspired with the Popish Yeomen of it, to murder their Protestant fellow-soldiers. He owned it was a Popish plot, and that Father Harold † had organized, and sworn, all the rebels for some miles round him; and he imputed his misconduct, and the ignominious death which he suffered, to the advice of that traitor.

How many traitors at Dunlavin were shot in one day, all of the Popish persuasion, and Yeomen!—Great numbers of Papists were very zealous to enrol themselves in the Yeomen corps of Wexford, and its vicinity, a short time before the rebellion broke out, for the purpose of obtaining arms, and acquiring a knowledge of discipline. Near two thousand Papists did the like in Dublin, and they were proposed to the different corps by persons who afterwards proved to be notorious rebels. Not a single instance

† He was parish Priest of Rathcool, and preached three loyal Sermons from the Altar, the Sunday before the Rebellion broke out. He is to be transported.



instance can be adduced, of a Protestant Yeoman having become unfaithful, after the 23d of May.— Such of the Popish Militia as had been enrolled for three or four years, much to their honour, remained steady; and why? because by shifting often from one place to another, their minds were enlarged, and the sanguinary and intolerant principles which their respective parish Priests had infused into them, were in a great measure obliterated; besides, they found that their officers, whom they were taught to regard as heretics, were generous and humane.

A Popish servant, who was arrested in Dublin, confessed his guilt, and said that 22,000 Popish servants were sworn, and were to have risen there on the 23d of May; and it has since been discovered, that the lower class of Popish female servants were sworn, and were to have co-operated on that occasion, which must have been known to their Bishops and Priests. Not a single Protestant servant in Dublin was charged with treason, after the rebellion broke out, 23d of May.

I have been assured by a person who was a sanguine member of the Irish Union, that every Popish female servant in Ireland was sworn to promote the Union. This was done to destroy domestic security.

It has been discovered, that the Popish Yeomen in general did not hesitate to take any oath of allegiance prescribed by law, because they considered it as compulsory, and therefore not binding; but when a voluntary test oath, formed by their officers, was offered to them, they refused to take it, and with-

drew. By that expedient many of the corps in the counties of Wicklow, Wexford, and Carlow were purged of traitors. This occurred also, in Sir Thomas Lighton's corps, in the city of Dublin.

The officers of the Militia can declare, what base and unremitting attempts were made, to persuade the Popish soldiers to join the Union, and to turn their arms against their country.

Veritas asks, "Is it the excommunicated Priests, the drunken and profligate couple-beggars, the very fæces of the church, who appeared active in rebellion, that Verax selects as examples in support of his charge against Catholic principle?" It can be proved, by the testimony of individuals, and the strongest moral evidence, that the body of the Roman Priesthood were engaged in the cause of the Union.\* Father Hufsey, the Titular Bishop of Waterford, kindled combustion in the province of Munster, very early in the year 1797, by the publication of his Pastoral Letter, but much more by his inflammatory Sermons, and yet he never was regarded as a couple-beggar. It is universally allowed, that by them he occasioned a coolness and a separation between the Protestants and the Papists of Waterford, who had long forgotten their ancient and mutual prejudices, and had associated together in the most cordial friendship. I have been well informed that treasonable associations began in his diocese, soon after he made his visitation through it in April 1797.

The

\* However it must be allowed, that some of the Priests were superior to the prejudices of their religion, and continued loyal but were afraid to take openly an active part against it.



The congregations of the following chapels in the county of Wexford, with their respective parish Priests, whose names are annexed, solicited the civil magistrates, by a solemn Address, so early as the month of November, 1797, to give them an opportunity of exculpating themselves from the foul suspicion of being united, by exhibiting the oath of allegiance to them, and they were accordingly sworn at their respective altars on the 26th of November, where they took one of the strongest oaths of allegiance that could be indited.

*Parishes or Chapels.*

*Priests.*

Unions of Blackwater, Killala, Ballyvaloe, Ballyvaldon, Castle Ellis, Millina,	David Cullen. Nicholas Synnot.
Unions of Tombe, Kilcombe, and Rossmannogue,	Francis Kavenagh.
Kilina, the chapel at Ballygarret,	Nicholas Redmond.
Kilcormuck, the chapel at Boulavogue,	John Murphy.
Monomoling,	Michael Lacy.
Ballycanew,	Michael Murphy.
Kilmuckbridge,	Michael Lacy.
Clough,	Francis Kavenagh.
	John Redmond, his Curate, a notorious traitor, was hanged.
	Gorey

Gorey and Killinahue,	Francis Kavenagh.
Kilbride,	Edward Redmond.
Donamore,	Nicholas Redmond.

The said Priests and their Congregations, and those of the parishes of Killenerin and Ferns, and of the Chapels of Kilmallock, Castlebridge, and Ballymonaboy, voted addresses to Lord Camden, expressive of their loyalty to the King and his Government, on the 12th of April, 1798. In all the said parishes, and in the following, viz. Enniscorthy, including many Unions, Wexford, Kilrush, Ferns, Templeshambo, Kilbride, and Camolin, and in various other parishes, the Popish inhabitants, incited by their respective Priests, continued to take oaths of allegiance, and to deliver up pikes to the magistrates, the entire week preceding the rebellion, which lulled them and the Government into a supine and fatal security. All that time they continued to exhort their flocks to loyalty; but some magistrates were alarmed by this ominous circumstance, that the Priests were constantly confessing their flocks the week preceding Whit-Sunday, when the rebellion broke out in the county of Wexford, preparing them, as it was supposed, for that glorious crusade. It is impossible that these Priests, who knew all the secrets of their flocks, could be ignorant that the insurrection and massacre were determined on some months before; but the very active part which they took in it, proves this beyond a doubt.

Father Francis Kavenagh, of Gorey, was one of the oldest, and was considered as one of the most liberal



liberal and respectable parish Priests in the county of Wexford; and yet his guilt was so evident, on the trial of Matthew Waddock, held at Arklow, the 18th of June, and again on the trial of Father Redmond, his Curate, who was hanged at Gorey, that General Needham would have had him tried, but for the interference of Lord Mountnorris, and some gentlemen, who, in consideration of his age (for he was seventy-five years,) prevailed on the General to discharge him. Father Roach, the General, hanged at Wexford, officiated at the chapel of Poulpeasty: Father John Murphy, hanged at Tullow, did the like at Boulavogue: Father Michael Murphy, shot at the battle of Arklow, was parish Priest at Ballycanew: Father Edward Redmond, parish Priest of Ferns, marshalled his flock, and led them to the battle of Newtownbarry, on the 1st of June: Nich. Stafford, Curate to Nicholas Redmond, parish Priest, was a notorious rebel, and is now a fugitive. It was proved on the trial of Dennis Doyle, a rebel, at Gorey, the 29th of November, 1798, that he incited the rebels to a general massacre of Protestants, and Father Byrne did the like. Father Dixon, of Castlebridge chapel, has been sentenced to transportation: Father Michael Lacy,\* parish Priest of Kilmuckbridge, said Mass for, and frequently harangued the rebels at Vinegar-hill camp.

It appeared by an affidavit, sworn before General Fawcett, the 5th of July, 1798, that Fathers Byrne and Shallow were active in promoting the rebellion, at Carrickbyrne camp. Father Edward Murphy,  
parish

\* His brother, William Lacy, was Commissary at the camp at Vinegar-Hill.

parish Priest of Bannow, harangued the rebels at Carrickbyrne camp, and incited them to extirpate heretics in the following words: "That their success was visibly the work of God, who was determined, that the heretics, who had reigned upwards of one hundred years, should now be extirpated, and the true Catholic religion be established."† Father Keane, known by the title of the blessed Priest of Bannow, was very active in the rebel camps, and so were Father James and Father Brien Murphy, the latter parish Priest of Taghmon.

Father Nicholas Redmond made his flock pray openly for the success of the rebellion while it lasted.

Much to the credit of Father Nicholas Synnott, he renounced the Union, retired from his parish during the rebellion, and would not return 'till it was extinguished.

All these Priests had lived in the esteem of Dr. Caulfield, and of their parishioners of every persuasion, before the Rebellion.

Father Ryan, near Arklow, was murdered in the month of January, 1799, because he was loyal.

The Rev. Dr. Barry, parish Priest of Fermoy,§ who is very amiable and humane, evinced on all occasions the most unshaken loyalty; for which reason his house and property were lately destroyed, and an attempt was made on his life.

I have undoubted authority for saying, that it was resolved, by a committee of assassination, at Cork, in April, 1798, to murder the amiable Doctor Moylan

† See Grandy's Affidavit, Appendix, No. IV.

§ In the county of Cork.



lan, Titular Bishop of Cork, in order to get rid of him, on account of his steady loyalty ; and at the same time to throw the odium of it on the Orangemen, or Protestants, to whom it would unquestionably be imputed.

The Rev. Thomas Barry, Parish Priest of Mallow, deserves the esteem and gratitude of all loyal subjects, as he recently discovered to the Magistrates there, an atrocious plot, for massacring the British Artillery, and the Protestants of that town, by which he saved many valuable lives ; and his conduct during there bellion was such as to merit the encomium of every good subject.

We find, that in the counties of Mayo and Sligo, Fathers Gannon, Sweeny,\* Prendergast, M'Donnell, O'Donnell, Cowley, Dease, and Conry†, were active in promoting the rebellion. The latter was hanged at Castlebar. Father Harold, of Rathcoole, is under sentence of transportation. A Priest at Monaster-een of the name of Prendergast was hanged. Father Meara,‡ of Nenagh, Father O'Brien, of Doone, and Father Kennedy, of Castle-Otway, all in the county of Tipperary, were found to be concerned in the rebellion ; and the two former were sentenced to be transported. Father Neal, of Ballymacoda, near Youghal, was convicted of having given absolution for murder, and of having signed the death warrants of different persons, to promote the Union. Thomas Neal, an opulent farmer, was hanged at Cork, in the summer of 1798, for having been present and assisting

\* He has been since hanged.

† He had been Chaplain and a great favourite of Doctor Bellew, the Popish Bishop.

‡ He swore all the Priests in his neighbourhood.

assisting at the murder of Patrick Reilly, at Ring, near Youghal; and as he lived very far from that place, and went to attend that assassination directly from the above Priest's house, to whom he was nearly related, it is universally believed that he was incited to it by him. He declared to Edward Hoare, Esq; his landlord, and a magistrate, and to other gentlemen, the day before his execution, that he meant to continue loyal, and to have joined Lord Boyle's corps, but that he was seduced from his duty, by some of his near relations, who persuaded him to swear "not to pay any more rent, or tythes; to join the French; to destroy all Protestants, and false Brothers."—Similar Oaths were exhibited in 1797, in most parts of Munster. Two Priests were killed in the battle of Newtownbarry, and two in the battle of Kilcomny. Fathers Martin and Travers, of the county of Wicklow, were actively concerned in the rebellion. Doctor M'Nevin, a Papist, swore before the Secret Committee, that the Irish Priesthood were well affected to the cause, and that some of them propagated, *with discreet zeal*, the system of the Irish Union. By "discreet zeal," he meant those who secretly fomented it, preserving, at the same time, the appearance of loyalty, in contradistinction to those fanatics who acted as Generals. The Popish Prelates did not, in a body, exhort the Roman Catholics to loyalty, and a peaceable deportment, till the 26th of May, and few, if any of them, did so individually, previous to that period.\* Now is it possible, that they could not have known, that  
a trea-

\* We must except the amiable Dr. Moylan.



a treasonable plot, for subverting the Constitution, and separating the two kingdoms, had existed for two years?

As the camp on Vinegar-hill, and the proceedings which took place there, form a striking feature in the rebellion, I will give a concise account of it, because it will refute many of Veritas's assertions. Father John Murphy, of Boulavogue, in the parish of Kilcormick, by far the most celebrated of the Church militant heroes, set out on his crusade in that parish, on Saturday evening the 26th of May; and he had previously so effectually organized his sectaries, that he was attended, in a few hours, with a numerous band of Rebel soldiers, with whom, in the course of that night and next day, which was Whit-Sunday, he desolated ten parishes, murdering all the Protestants he could find, and burning their houses. The most noted persons who fell a prey to his sanguinary rage, were, the Rev. Mr. Burrowes,\* of Kilmuckridge, whose house he burned, and murdered him and seven of his parishioners, who had taken refuge in it;—the Rev. Mr. Turner, of Ballingale, and five of his parishioners, who sought an asylum under his roof;—Mr. Darcy, a young gentleman of large fortune, and of very honourable connexions;—Mr. Bookey, Lieutenant of the Camolin cavalry, met with the same fate, and their houses were burned.

K

On

\* The Rev. Father John Murphy assured Mr. Burrowes, that he, his family and friends, should be protected, if he would come forth and surrender his arms; but the instant he complied, he was shot, and his son, a youth of sixteen, was perforated with a pike!

On the same day, viz. Whit-Sunday, he engaged a detachment of the North Cork Militia, at Oulart. It consisted of seven officers, and one hundred privates, of which he killed the whole, except one officer, one serjeant, and three privates; and all their arms and ammunition fell into his hands. Next day, he attacked and took the town of Enniscorthy, after a very gallant defence made by the garrison, commanded by Captain Snowe, of the North Cork regiment. On the retreat of the King's troops to Wexford, which was sudden and precipitate, the rebels seized all the Protestants of that town, and the adjacent country, and committed them to prison. They then formed an encampment on Vinegar-hill, which is quite close to the town, and continued to occupy it until the 21st of June, when they were driven from it with considerable slaughter by the King's troops. On that day, Father Clinch was killed in the field by the Earl of Roden. During that time, they often led out of the different prisons, from fifteen to thirty Protestants, whom, after a mock trial, they butchered in presence of, and as a regale to, the rebels while on parade; and, horrid to relate! they afterwards heard mass celebrated by one of their Priests, of whom no less than twenty or thirty constantly attended the camp,

“ Where sighs and groans, and shrieks, that rend the air,  
 “ Were made, not marked; where violent sorrow seemed  
 “ A modern extacy; the dead man's knell  
 “ Was there scarce asked for whom!”

SHAKESPEARE.

Some scenes of the deepest tragic woe occurred in the course of these butcheries; and it is universally, believed,



believed, that not less than four hundred Protestants were murdered in this manner on that hill. Many of them were magistrates, men of fortune, opulent farmers, or shop-keepers, whose wealth might have tempted their avarice, or provoked their envy; but the poorest Protestants were equally the objects of their sanguinary fury.

One or two instances will shew how these scenes of savagery were conducted: Patrick Connors, his wife and daughter, were taken prisoners to the hill, where they saw John Plunket and J. Rigley, two Protestants, on their knees, in front of the rebels on parade, who formed a half moon. While these three prisoners were on their knees, one James D'Arcy, an opulent corn factor, stepped forward, and shot Rigley with a horse pistol; he then charged it with great deliberation, and told Plunket insultingly, that he would do his business, and then shot him. Having charged it again, he shot Connors, and he, on falling, dragged his old wife with him, as she had put her arm under his to support him. His poor old wife told D'Arcy, that she now wished he would kill her; on which he swore he would do so, and was proceeding to effect it, but some rebels, more humane than the rest, interposed, and prevented him. These circumstances were related, on oath, at Wexford, by the widow and daughter of Connors, on the trial of D'Arcy. Brien Neal, of Ballybrennan, was led to execution in presence of his aged father and a brother. Having asked for a fair trial, he was refused. He then made a request, that instead of torturing him with pikes, they would shoot him; on which

which a rebel struck him on the head with a carpenter's adze, after which he staggered a few steps, and fell, when one Joseph Murphy shot him. His father was then put on his knees, but the executioner missed fire three times at him; on this, Father Roach, the General, who presided at the execution, desired him to try whether the firelock would go off in the air; and having accordingly made the experiment, it went off. Father Roach, thereupon, declared him innocent, and discharged him with a protection, having imputed his escape to the interposition of Divine Providence. One of Neal's sons was burned in the barn of Scullabogue.

Unheard-of tortures were practised on the hill. A Protestant, saved by the interposition of a rebel captain, who had a warm friendship for him, swore the following affidavit before a Magistrate: "That on the first of June, he saw a man sitting on the ground there, with no other clothes to cover him, than a piece of ragged blanket: that his eyes were out, his head and body were swelled, and his cheeks covered with ulcers: that on deponent's exclaiming, what a miserable object that is! the poor wretch uttered some inarticulate sounds, but could not speak, from which he supposed that his tongue had been cut out:— That an armed rebel, whom he believed to be one of the guards, said, that he was under punishment, and mentioned something of slow death, indicating, as he supposed, that he was to suffer such a death." The following superstitious practice frequently took place on the hill: A large tub of water was carried into the camp, which one of the Priests blessed by throwing



throwing some salt into it, and by uttering some cabalistical expressions over it. Then the rebels kneeling round it, were sprinkled with holy water by the Priests, who used whisks of broom, or heath, for that purpose. Thus these sanguinary monsters vainly imagined, that they could atone for the many murders they had committed, and conciliate the Divine favour, by so absurd and ridiculous a ceremony, performed on the very spot, polluted by the blood of so many Protestants.

As similar practices took place at the camp of Carrickbyrne, which was the prototype of that at Vinegar-hill, I think it right to describe some of the abominations which were committed there, and in its vicinity. It was formed the first of June, and the rebels marched from it to Ross, four miles distant, on the 5th of that month. During its existence, the rebel chiefs occupied Scullabogue, the house of Mr. King, which was within half a mile of it; and they sent detachments of pikemen round the adjacent country, to collect such Protestants as had not made their escape. They seized no less than two hundred and twenty-one of them, and imprisoned them at Scullabogue, where they kept them till they were almost starved; and on the 5th of June, the day the battle of Ross took place, they burned one hundred and eighty-four of them in Mr. King's barn, and shot thirty-seven of them in the front of his dwelling-house. In this number there were men, women, and children, of all ages, from eighty to twelve years old. It is not to be doubted, but that one hundred and eighty-four bodies or skeletons were found in the  
barn,

barn, and thirty-seven outside of it, who were thrown into the dyke of a hedge and covered lightly with earth. \*

When the unfortunate victims were put on their knees to be shot, the pikemen were heard to say to them, "If you will give me your watch, I'll take care that your body shall be decently buried." It has been declared upon oath, that Father Shallow, a parish Priest, liberated and saved two young people for whom he had a regard: and that he refused to release a man of the name of Dobbyn and his three sons, who perished in the flames, though his wife solicited him to do so.

It appears from undoubted authority, that Nicholas Sweetman, John Murphy of Loughnageer, and Walter Devereux, rebel captains, and farmers in good circumstances, were superintending this dreadful carnage. The latter, pointing to the barn, said to a Yeoman, (who was so fortunate as to make his escape,) "It is thus we will serve all heretics."—This fact has been verified upon oath. Many Protestants were massacred in the camp of Carrickbyrne, with the same circumstances of cruelty and barbarity, as took place at Vinegar hill; and similar atrocities were practised in the camp near Gorey, which continued in the vicinity of that town for many days. †

On

\* This is substantiated by the Affidavits of different persons who saw the bodies or the skeletons.

† The following Protestant Clergymen were assassinated in cold blood in the county of Wexford, in four days after the rebellion broke out, viz. Messrs. Hayden, Trocke, Burrowes, Turner, Pentland, and the Rev. Mr. Francis died of the brutal treatment which he received.



On the breaking out of the rebellion, the Protestants of the co. of Meath, Dublin, Kildare, Carlow, Wexford, and Wicklow, were hunted from their houses like wild beasts, and great numbers of them were massacred, before they could effect their escape. The reader may form an opinion of the destruction of their property, by the claims of the Loyalists made to Parliament for compensation, contained in Appendix, No. VI.

It is observable, that Presbyterians were almost exclusively concerned in the conspiracy and rebellion in the counties of Down and Antrim; and though they have more intellect, more courage, and were better supplied with arms, than the inhabitants of the former, the destruction of property in them was but small,\* compared to it in the counties of Mayo, Kildare, Wicklow, and Wexford, where the rebels were impelled by Popish fanaticism; and in the former, there was no general massacre, and but few if any assassinations.

Veritas says, " When it pleased the Irish Legislature to take away the means of education from the Irish Catholics, no other medium was left by which to restrain those unruly passions, and furious propensities of the lower orders, which no laws however terrific could restrain, which no authority of magistrates could awe into good order, but that they yielded to the milder influence of religion; and the continual admonitions of their clergy, and the respect they bore towards the ministers of religion, were more effectual in  
quelling

\* See Appendix, No. VI.

quelling tumult, in preventing disorder, and preserving integrity among them, than all the statutes, tribunals, and gibbets, that the state could produce." Now let the reader judge on what grounds this assertion stands. A Popish conspiracy, of a very extraordinary nature, was discovered in the year 1729. The Romish Prelates of Ireland obtained a Bull from the Pope, "to raise, by the sale of indulgences, a sum of money, to be speedily applied to restore James III. to his right, and to put King George and all the Royal Family to the sword.† Every communicant was to receive plenary indulgence for his sins, on paying two pence, on saying the Lord's prayer five times, and once the Apostles creed; and all approved confessors had power to absolve in all cases." Teige M'Carthy, alias Rabagh, an Irish Prelate, was actively concerned in this conspiracy, which took place in the year 1729. It may be seen at large in the 6th volume of the Commons Journals, page 342. From the year 1758, to the year 1765, the south of Ireland was disturbed by a set of Popish insurgents, called White-boys, who committed great enormities. They appeared often in the night to the number of fifteen hundred, in white shirts, levied money, took horses by force, and exercised great cruelties on the persons of those whom they considered as hostile to them. At that time, the present Marquis of Drogheda commanded at Clogheen, and with his regiment

† If Protestants, as Orangemen, or under any other denomination, had associated against this conspiracy, would it have been criminal, or even censurable?



regiment had many conflicts with them ; but at last he subdued them, and tranquillized the country, by his spirited and unabating exertions. By the affidavit of one Father Mathias O'Brien, coadjutor to the titular Archbishop of Cashel, sworn before Thomas Butler, Mayor of Kilkenny, it appears, that that Prelate fomented these insurrections, and that he swore the said Priest to be true to the Church of Rome, and the Pretender, to extirpate heresy, and to assist the French on their landing. His evidence was corroborated by that of one Meara, another Priest, and of Mr. James Farrell, of Rehill, in the county of Tipperary ; and it appeared by it, that a Bull had been obtained from the Pope, for the purpose of raising money by the sale of indulgences, to forward these traitorous designs. The famous Father Nicholas Sheehy, a notorious traitor, was hanged at that time, and, though convicted of the most infamous crimes, on the clearest evidence, many of his sectaries have had the effrontery to say, that he was murdered ; and they have asserted, that not a single person of the Jury who convicted him, died a natural death, which *is utterly false.* \*

The common herd of Papists daily impute many miraculous cures to the clay taken from his grave, and they add him to the bead-roll of their Saints. The Province of Munster was much agitated in the year 1774, and again in the year 1786, by a set of Popish insurgents, called White-boys, who committed horrid atrocities.

L

Let

\* This traitor had been at the head of a party whom Lord Drogheda dispersed ; and his Lordship found him skulking in a furze bush.

Let not Veritas say, “ that the mild influence of religion has restrained the furious propensities of the lower orders ;” for their religion encourages them, under a Protestant State, by removing all moral restraint from their passions. We know well that they spurned at the sacred obligation of an oath, before, and during the present rebellion ; at which we cannot be surprised, as the Roman Pontiff has always inculcated, that no oath can bind them to an heretical government.\*

Thus when the Emperor of Germany took a solemn oath to adhere to the peace of Westphalia, which he had made in the year 1648, with the Protestant Princes of the Empire, Pope Innocent X. in the most public manner, issued a flaming Bull, in which he declared, that the oath was null and void, as no oath could bind him to heretics. †

In the 15th century, Amurath II. Emperor of the Turks, and Ladislaus VI. King of Poland, after a destructive war which they had carried on, concluded a peace, to the observance of which they swore mutually, on the Bible, and the Koran ; but Ladislaus violated the compact by desire of the Pope, who sent him absolution for that purpose, by Cardinal Julian. Under such auspices Ladislaus suddenly marched against Amurath, and encountered him at Varna. At the first onset, the Turkish army began to give way. On this, the Sultan fixed the violated treaty on the top of a spear, and called upon  
God

\* See the Council of Lateran, page 15, in the year 1215.

† See the bloody oath often found on the rebels, at the end of Grandy's Affidavit, Appendix, No. IV.



God, the avenger of perjury, to punish such shocking perfidy. This solemn invocation re-kindled the enthusiasm of the Turkish soldiers, who charged the Poles with uncommon ardour. Ladislaus fell, a janissary cut off his head, fixed it on a spear, and carried it from rank to rank. The Poles were completely routed, and in the flight Cardinal Julian was drowned in crossing a river.\*

Father Burke, Titular Bishop of Ossory, published and avowed the same doctrine, in his *Hibernia Dominicana*, about the year 1770; and though the Irish Prelates pretended to disclaim it, we find, that the mass of the Irish Papists follow it in practice.†

In consequence of the doctrines of their Church, which I have stated, they stand, in point of morals, exactly on the same scale in Europe, that the Malays‡ do in Asia; and Ireland has been as noted for assassins, as Africa for lions.

"Hoc fonte derivata Clades,

"In patriam, populumque fluxit."

HORACE.

Veritas says, that the charge made by Verax, comes forward now very unseasonably, when those who were notoriously active in the Rebellion, have

\* Coyer's Life of Sobieski, 62.

† The words of this pious Bishop are, "Would it not exceed the greatest imaginable absurdity, that a Catholic Priest should swear fidelity to King George, as long as he professeth an heterodox religion, or has a wife of that religion, and that then, and in that case, the same Catholic Priest must abjure that King, to whom he had before sworn allegiance? Impiety most horrible!"

‡ They are notorious for assassination.

have experienced the Royal Clemency. This observation would have had some weight, if the Royal Mercy had softened the ferocious and sanguinary spirit of the Popish multitude; but, alas! it has not had that effect; for nocturnal robbery and assassination are constantly practised: in many parts of the province of Leinster a Protestant cannot with safety sleep in a lone house, without a strong guard; the manufacture of pikes continues; and the Popish rabble are as prone to insurrection as ever. \*

Should the Roman Catholics regard Veridicus as severe, they should be reminded, that their Priests never fail, both orally, and by publications constantly in circulation, to denounce the established religion, as a pestilent heresy, which brings the frowns of the Almighty on its sectaries in this life, and dooms them to eternal damnation hereafter. One of these publications, entitled, "Fifty Reasons, why the Holy Roman Catholic Religion ought to be preferred to all the Sects in Christendom," is printed by Wogan and Cross in Bridge-street; and it is annually disseminated among the lower class of people by their Priests. Every page of this wretched volume of fiction, is replete with falsehood and bitter invectives against the established religion, and cannot fail of making the lower class of people rebels to a Protestant State. I give the following extracts from it:

" Protestants

\* The centinels of the English militia who mounted guard on the Canal bridges, close to Dublin, have been often fired at of late. This rebellious and sanguinary spirit has in some measure ceased since the sailing of the French fleet to the Mediterranean.



“ Protestants cannot name so much as one person of sanctity that was of their religion, page 36. Our adversaries will confess, that during the first five ages, there was no other religion” (meaning the Popish) “ to which nations were converted. Page 38.

“ There is little or no instruction to be found among them” (Protestants) “ upon points of morality, or the observance of God’s Commandments ; but every thing is allowed to the desires and concupiscence of depraved nature.

“ Their parsons varnish over the dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them. Pages 96 and 97.

“ They” (Protestant Ministers) “ are not Priests, since they have not power to consecrate in the Eucharist, *nor to forgive sins*, which is yet the main office of Priestly dignity. Page 80.

“ Heretics themselves confess, that Roman Catholics may be saved ; whereas these maintain there is no salvation for such as are out of the Roman Catholic Church. What madness then were it for any man not to go over to the Roman Catholics, who may be saved in the judgment of their adversaries ! Pages 17 and 90.”

Every person endued with reason must recoil, on reading a treatise on the Scapular, a pitiful piece of superstitious nonsense, which is constantly perused by the besotted wretches who are in that holy order ; and they are very numerous.

Another

Another piece of gross superstition and impiety published by the same Booksellers is, "Funiculus Triplex," or, The Triple Cord of St. Patrick, which sets forth the great indulgences to which the votaries of that order are entitled.

What can be expected from a rabble drenched with the inebriating poison of such productions, but treason, robbery, and assassination!

A Poem in four Cantos, and in Hudibrastic verse, entitled, "England's Reformation, from the time of Henry VIII. was published by a Popish Bookseller, in Dublin, in the year 1791. It was written by one Thomas Ward, as a satire on the Reformation, and it abounds with ridicule and irony on the illustrious characters who were the chief instruments in effecting that glorious revolution. This production contains no less than 468 pages.

I think it right also to remind the Reader, that a report has been propagated with active malignity in England, that the Rebellion has been occasioned by the wanton cruelty and oppression of the Protestants of Ireland, towards their Roman Catholic fellow-subjects, which is utterly false.

Now I would recommend to the Nobility, the Gentry, and the Merchants of the Roman Catholics, and to such others of their body as are not infected with the absurd and superstitious prejudices which I have mentioned, to unite, and to represent to their clergy, that they will desert them, unless they agree to make a public renunciation of those doctrines and practices, which are disgraceful



disgraceful to their religion, and ruinous to the morals of the multitude.

It must be allowed that the Roman Catholics of this description are humane, generous, and loyal; and it redounds much to their honor, that in the year 1792, they seceded from the Catholic Committee which sat in Dublin, having been shocked and alarmed at their rash and intemperate conduct, which contributed materially to produce the late rebellion.

Let them imitate the wisdom, the liberality, and the independence of the Roman Catholics in England, who, much to their honour also, in the year 1787, spurned at the inordinate and unreasonable authority which their Bishops attempted to usurp over them, and vindicated the purity of their moral and political principles.

I shall conclude with giving the Reader a confession of modern Roman Catholic faith,\* contained in thirty-five Articles. I am convinced, that the respectable Roman Catholics, to whom I have alluded, would despise it; and that even the vulgar herd of bigotted Papists, who carry it about them secretly, as a manual of devotion and edification, would not openly avow it.

Non tamen intus

Digna geri promes in scenam; multaque tolles

Ex oculis, quæ mox narret facundia presens.

HORACE.

The genuineness of it cannot be doubted, from the number of copies found in different places.

One

\* See Appendix, No. V.

One was found on a vagabond who was shot near Wexford, in the year 1793, when the brave Major Vallaton was killed in defending it. One was found on a Priest in the county of Mayo. A drunken Priest, of the name of Fitzsimmons, dropped one out of his pocket at a gentleman's house, in the county of Meath. One was found at Gorey, in the box of a Priest; and one at Carlow on a Priest of the College there.

From the gross absurdity of this piece, some persons may suspect that it was fabricated; but those who have read *Fifty Reasons*, the book on the *Scapular*, or *Carmelite Order*, and many other pieces of superstitious nonsense, frequently published in Dublin, will not be surprised at it; besides, the original is ready to be produced.

#### APPENDIX.



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## A P P E N D I X.

### Nº I.

#### ORIGIN OF THE POPE'S TEMPORAL POWER.

AS the spiritual power and pre-eminence which the Pope arrogated to himself, arose from his great temporal possessions, it is necessary and pertinent to my purpose, to show the reader how they were acquired.

The lustre of the Christian Religion was clouded at an early period with the rites and ceremonies of Pagan superstition; of which the most prominent was, the worship paid to the images of those, who having, during their lives, acquired the reputation of extraordinary sanctity, were denominated Saints. This practice prevailed so much in the reign of Leo, Emperor of Rome and Constantinople, that he, in the year 725, published an edict against the use of images in churches, which he considered as a vestige of Pagan idolatry.

Gregory II. Bishop of Rome, being incensed at this edict, and unwilling to comply with it, encouraged the inhabitants of Rome and Italy to revolt from their liege sovereign, whom he excommunicated, and having absolved them from their oaths of allegiance, they elected him their sovereign.

Cardinal Baronius, the Pope's own historian, relates this fact, and says, "that Gregory II. did cause both the Romans and Italians to revolt entirely from their obedience to the Emperor."\*

Pope Gregory VII. the scourge and the terror of Sovereign Princes in the 11th century, quoted this transaction as a sanction for the power which he claimed, and so often exercised, of excommunicating and deposing them.

M

In

\* Annals 730.

In the middle of the 8th century, Pepin, son to Charles Martel, was inflamed with the criminal ambition of dethroning his liege sovereign, Childerick III.\* of France, and of usurping his Crown; but dreading that so notorious an act of treason would be attended with danger, and render him odious, he had recourse to the Apostolical See, reputed in that dark age, the Fountain of Virtue and Learning, to cloak the deformity of so base an action.

Having promised Pope Zachary not only his protection, but that he would grant great favours to his See, his Holiness complied with his wishes, by absolving the French from their oaths of allegiance, and confirming the usurpation of Pepin, who was afterwards crowned, and received the holy unction in the year 751.† In return for this, Pepin expelled the Lombards from the Marquisate of Ancona, and the Exarchate of Ravenna, which they had a short time before wrested from the Grecian Emperor, and conferred them on the Roman Pontiff, who commended his generous donation of the property of others, and enlarged on the advantages it would be of to the salvation of his soul.—This donation was sworn to by Pepin, and confirmed by his sons, Charles and Charlemagne.‡—About the year 774, Desiderius, a Lombard Prince, entered the Pope's territories, and besieged Rome. The Pope called Charlemagne to his assistance, who expelled the Lombard Prince, deprived him of his dominions, and conferred a great part of them on the Roman Pontiff; in return for which, he procured Charlemagne to be elected Emperor of Rome.

As a mark of gratitude for this favour, Charlemagne went to Rome, and, at his inauguration, performed in a church, and in presence of the Roman people, he saluted him as Vicegerent of God, Vicar of Christ, Successor of St. Peter,  
and

\* Childerick was thrown into a dungeon, and put to death.

† He was the first King of France who adopted this curious ceremony.

‡ All these transactions may be seen in Giannone's Hist. of Naples, lib. v. chap. 2. This very eminent historian was a Roman Catholic.



and Superior to all temporal Princes.\* Thus the keys and the sceptre flirted together, and united to establish civil tyranny, and to impose the fetters of superstition on the human understanding.†

It is well worth remarking, that the Pope obtained the Marquisate of Ancona and the Exarchate of Ravenna, by absolving the French from their oath of allegiance, and sanctioning the dethronement of Childerick III.; and that one thousand and forty-six years afterwards, he was deprived of them by the same people, who, instigated by the Devil, renounced their allegiance to Lewis XVI. deposed and murdered him.

How beautifully is this visitation of divine justice on the Pope expressed by Shakespeare!

“ There is no sure foundation set in blood,

“ No certain life atchieved by others death.”

’Till the close of the 9th century, the Emperors uniformly presided at all councils, decided on schisms, deposed Popes, of whom they disapproved, and regulated not only the discipline, but even the doctrines of the church. ’Till the above period, councils were denominated after the Emperors, and not after the Popes. For this reason Eusebius, Bishop of Nicomedia, who wrote the life of Constantine the Great, in the 4th century, called him the General Bishop. The Reader will find this satisfactorily proved, in the first volume of Giannone’s History of Naples, a Roman Catholic writer, and in Mosheim’s Ecclesiastical History, a book of the highest authority.

\* Giannone, lib. v. chap. 4.

† This is the æra of the Pope’s supremacy, which was conferred not by St. Peter, but by the Emperor, to many of whose successors it became fatal.

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## A P P E N D I X.

### Nº II.

#### A DECLARATION OF THE PRINCIPLES OF ORANGE MEN.

FROM the various attempts that have been made to poison the public mind, and slander those who have had the spirit to adhere to their King and Constitution, and to maintain the Laws :

We, the Protestants of Dublin, assuming the name of ORANGE MEN, feel ourselves called upon, not to vindicate our Principles, for we know that our Honour and Loyalty bid defiance to the shafts of malevolence and disaffection, but openly to avow those Principles, and declare to the world the objects of our Institution.

We have long observed with indignation the efforts that have been made to foment Rebellion in this kingdom, by the Seditious, who have formed themselves into Societies, under the specious name of *United Irishmen*.

We have seen with pain the lower orders of our fellow Subjects, forced or seduced from their allegiance, by the threats or machinations of *Traitors*.

And, we have viewed with horror the successful exertions of *Miscreants*, to encourage a Foreign Enemy to invade this happy land, in hopes of rising into consequence on the downfall of their Country.

We, therefore, thought it high time to rally round the Constitution, and there pledge ourselves to each other, to maintain the Laws, and support our good King against all his Enemies, whether *Rebels* to their God or to their Country; and by so doing, shew to the world that there is a body  
of



of men in this island, who are ready, in the hour of danger, to stand forward in defence of that grand Palladium of our Liberties, the Constitution of Great Britain and Ireland, obtained and established by the Courage and Loyalty of our Ancestors under the Great KING WILLIAM.

Fellow Subjects, we are accused with being an *Institution*, founded on principles too shocking to repeat, and bound together by oaths, at which human nature may shudder; but we caution you not to be led away by such malevolent falsehoods; for we solemnly assure you, in the presence of the Almighty God, that the idea of injuring *he*, on account of his religious opinion, never entered *our hearts*: we regard every Loyal Subject, as our friend, be his Religion what it may; we have no enmity but to the enemies of our Country.

We further declare, that we are ready at all times to submit ourselves to the orders of those in authority under his Majesty, and that we will cheerfully undertake any duty which they shall think proper to point out for us, in case either a Foreign Enemy shall dare to invade our coasts, or that a Domestic Foe shall presume to raise the Standard of Rebellion in the Land. To these Principles we are pledged—and in support of them we are ready to shed the last drop of our blood.

THOMAS VERNER, Grand Master.  
JOHN CLAU. BERESFORD, Grand Sec.  
WILLIAM JAMES,  
J. DE JONCOURT,  
EDWARD BALL.

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## A P P E N D I X.

N<sup>o</sup> III.

### A VINDICATION OF THE INDEPENDENCE OF THE SAXON AND ENGLISH CHURCHES.

THE Saxons, who were Pagans and illiterate, invaded England about the year 450 of the Christian æra, and drove its inhabitants, who were Christians, into Wales, Cornwall, and Scot. The Saxons were converted to Christianity about 597, by Augustine, who was sent as a missionary for that purpose, by Pope Gregory I.—but few or none of the superstitions of Popery were even thought of at that period, and scarce any difference existed between the Romish and the other Christian Churches, except in the time of celebrating Easter.

About the year 679, Wilfred, Archbishop of York, appealed to the Pope against an ordinance made by a synod of bishops and presbyters, and produced a Papal order against it. Egfrid, King of Northumberland, having submitted the Pope's bull to the consideration of a council, consisting of his nobility and clergy, they rejected it with disdain, and had Wilfred imprisoned, for having dared to appeal to Rome.\* That judicious historian, Carte, makes the following observation on this occurrence :

“ Thus the liberty of the Saxon church was vindicated on the close of the seventh century, in a kingdom of the heptarchy, consisting of no less than six counties.”

In the year 601, Augustine had an interview with the Welsh Bishops and Clergy at Aust, on the river Severn, when he asked them to submit to the Pope ; but they refused—having said, that they were under the government of the Bishop of Caerleon, who was their spiritual guide, under God.\*

By

\* Carte, Vol. i, 250, 251. † Spelman's Concil. T. i. b. 108.



By a law of Edward the Confessor, whose reign began A. D. 1041, the King is acknowledged to be supreme head of the church. The preamble begins thus—"The King, who is Vicar of the Highest King, is ordained to this end, that he should govern and rule the holy church, and that he defend the same against wrong doers, and root out workers of mischief."\*—This alludes to Papal encroachments. The Saxon clergy, both regular and secular, married till the reign of Edgar, which began in the year 960, A. D.; and then, for the first time, an attempt was made to prevent the former from marrying.

The venerable Bede translated the holy scriptures in the eighth century;† and they were ordered by the Saxon homilies to be read by all ranks of people. At the same time the Saxons, and most other barbarous nations, had an extravagant veneration for Rome, on account of its extraordinary stock of relics, and because it was the only seminary of learning in that dark age.

Transubstantiation was first invented in the ninth century. John Scotus Erigena,§ famed for his learning in that dark age, wrote a treatise against it, as an innovation; and yet King Alfred placed him at the head of his newly-established University of Oxford.

William the Conqueror, like Pepin of France, was desirous of having the Papal sanction for his invasion and conquest of England, and obtained a bull for that purpose; but when he succeeded, he refused to do homage to the Pope—having said, that his kingdom should not submit to such a mark of servitude; and he refused the English Bishops the liberty of attending a general council, which the Pope had summoned against his enemies.‡ He prohibited his subjects from acknowledging any Pope whom he had not previously received, and from submitting to excommunication, or any spiritual

\* Spelman's Concil. T. p. 108. † Lewis's Translations of the Bible, p. 6.

§ He was a native of Ireland. ‡ Hume, vol. i. cap. 4.

spiritual censure from Rome until he had previously given his consent.\*

William Rufus adopted the same conduct towards the Pope; and insisted that no Archbishop or Bishop should subject himself to the court of Rome.

Henry I. who began his reign in 1102, made a spirited opposition to Papal encroachments: When he gave permission to some English Bishops to attend a council held at Rheims, in the year 1119, he warned them, that if any new claims were started by the Pope, or the ecclesiastics, he was determined to adhere to the laws and customs of England, and to maintain the prerogatives handed down to him by his predecessors. "Go," said he to them, "salute the Pope in my name, hear his apostolical precepts, but, take care to bring none of *his new inventions* into my kingdom."†

Pope Calixtus, in the year 1128, was sending Anselm into England with a legatine commission; but Henry prohibited him from entering, and insisted that he never should, in future, send a legate into England, except he was solicited to do so by the King himself.‡

Henry II. refused to admit a Pope's legate into England, unless he first swore to attempt nothing against the King's prerogative.§

The Constitutions of Clarendon were enacted by him expressly against Papal encroachments.

A. D. 1272. In the reign of Henry III. the people of England entertained serious thoughts of shaking off the Papal superstition; and the Roman Pontiff, to rivet it stronger than ever, published his decretals, which were a set of forged decrees, favourable to the court of Rome, which were supposed to have passed in the first centuries; but these forgeries were so palpable, that the Roman See was obliged to abandon them to the critics.||

The

\* Hume, vol. i. cap. 4. † Ibid. p. 337. ‡ Ibid. 343. § Ibid. 443.  
|| Ibid. vol. ii. p. 229.



The following acts of Parliament were made against the Pope's supremacy, and against making appeals to the court of Rome.

The 35th of Edward I. called the Statute of Carlisle.—The 27th of Edward III.—The 19th of Richard II.—chap. 5.

The penalties enacted by these laws were constantly enforced by the courts of justice. To shew the reader the purport of them, I have selected a few cases.

In the reign of Edward I. one subject produced a bull of excommunication against another, which, by *the common law of England*, was adjudged treason against the King's Crown and dignity; for which the offender should have been drawn and hanged, but, at the instance of the chancellor and treasurer, he was only banished for ever.\*

The King presented a clerk to a living, in the province of York; but the Archbishop refused to induct him, because the Pope had conferred it on another.—For this contempt, the lands of this prelate, by judgment of *common law*, were seized into the King's hands during the archbishop's life.† Lord Coke observes, that this judgment was by *common law*, before any statute or act of Parliament was made in that case.

These cases were determined in Edward the First's reign. In the 35th year of Edward the First, the Commons complained to the King of Papal encroachments, on which the statute of Carlisle was passed against them. Lord Coke observes, that there are many biting expressions in the Parliament roll against the Pope,‡ who is called therein, for divers usurpations, the common enemy to the King and the realm.

In his reign a person was ordered to be executed as a traitor, for having produced a bull of excommunication against a fellow-subject; and this according to the *antient common law*.§

N

In

\* 5th Coke's Reports, p. 12. † *Ibid.* ‡ 4th Institute, 13.

§ Bro. Abr. Tit. Cor. 115.

In the 40th year of Edward III. the Pope required the King to do homage for his kingdom, and to pay an arrear of one thousand marks, which that pusillanimous Prince, King John, had granted annually to him ;—but Edward and his Parliament treated his Holiness's demand with indignation mingled with contempt.\*—In all the subsequent reigns, the courts of justice enforced the penalties prescribed by the laws which I have cited, against those who appealed to Rome, or maintained the Pope's supremacy.

It is remarkable that the 24th and 25th of Henry VIII. which renounce the supremacy of, and all intercourse with, the Pope, contain no prohibition or penalty against it, which is not to be found in the laws of Edward I. Edward III. or Richard II. but particularly the latter. The preamble of the 25th of Henry VIII. sets forth all the abuses committed ; and then it states, *wherein the Bishop of Rome aforesaid, hath not only been to be blamed for his usurpation in the premises, but also for his abusing and beguiling your subjects, pretending and persuading them, that he hath power to dispense with all human laws, uses and customs of all realms, in all causes which he called Spirituals ; which matter hath been usurped and practised by him and his predecessors, for many years, in great derogation of your imperial Crown, and authority royal, and contrary to right and conscience. It enacts the penalty of a Præmunire which (it states) was prescribed against the aiders, counsellors, and abettors of them, by the 16th of Richard II.* One of the crimes laid to the charge of Cardinal Wolsey was, that he exercised legatine authority in England, under a commission from the Pope ;† and he was tried four years before Henry the Eighth's breach with his Holiness, which, as Lord Coke observes, was a high crime by common and statute law.

In the year 1606, Father Lalor, a Popish Priest, was indicted in Dublin, under the statute of Richard II. for having obtained

\* 4th Institute, 13.

† Ibid. 89.



obtained a Papal bull, constituting him Apostolic Vicar General in the dioceses of Dublin, Kildare, and Ferns, and he was convicted of a Præmunire.\* Doctor Troy† says, in his pastoral letter, published in 1793, “ Henry VIII. of England, was the first Christian Prince that assumed ecclesiastical supremacy, and commanded an enslaved Parliament to enact it as a law of the State. *The Catholics consider it an usurpation.*”

Christianity was introduced into Ireland about the year 430, A. D. and the Irish continued to profess it, according to the Holy Scriptures, the grand charter of Christians, from that time to the year 1151, a period of above seven hundred years, without any connexion whatever with the See of Rome. The Reader will find this unequivocally proved, by the famous Archbishop Usher, in his Treatise on the Religion of the ancient Irish. It is a positive fact, that Ireland was the last country in Europe that submitted to the Pope's supremacy.

\* Davis's Reports, Title Præmunire.

† He is Popish Archbishop of Dublin.

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## A P P E N D I X.

Nº IV.

### RICHARD GRANDY'S AFFIDAVIT.

COUNTY of WEXFORD, } RICHARD GRANDY, of  
to wit. } BALLYSHAN, in said County,  
\_\_\_\_\_ } came this day before us, his  
Majesty's Justices of the Peace, and made Oath on the  
Holy Evangelists, that he this Examinant was attacked and  
seized at the Cross-roads of Kilbride, on Sunday the 3d of  
June, between the hours of nine and ten o'clock in the  
morning as he was returning from a Farm he has on the  
Lands of Kilbride, by several persons armed with guns,  
pikes and spears—that amongst the number were Michael  
Poor, Thomas Poor, Martin White, Richard Shee, Martin  
Colhoun, Nicholas Brown, Michael White, John Moran  
and Laurence Moran, all of Kilbride, aforesaid, with many  
others whose names Examinant did not know, though their  
faces were very familiar to him; he was conducted from  
thence to the Rebel Camp at Carrickburn, in said county,  
and in the afternoon of the same day he was brought to Mr.  
King's house at Scolloboge; that he was introduced into a  
room where he saw Bagnal Harvey, of Bargey Castle, Esq.  
William Devereux, of Taghmon, Francis Breen, Nicholas  
Sweetman, of New Bawn, with a few more whom he did  
not know, but believes that John Colclough, of Ballyteigue,  
and a son of William Devereux aforesaid, were of the  
number; that he was closely examined by Bagnal Harvey  
as to the state of Ross and Duncannon Fort, and whether  
he was an Orange Man or an United Man; that said Bagnal  
Harvey pressed him to take the United Man's Oath, and  
become one of their Community; that at last he obtained  
a pass from said Bagnal Harvey, with which he came as far

as



as Bryanstown, where he was stopped by the Rebel Guard stationed there; that he was conducted back again to Collopswell, where he met with said Bagnal Harvey and said Nicholas Sweetman; that Nicholas Sweetman signed the pass he got from B. Harvey before; that he had not gone far before the pass had been taken from him and torn, upon which he was taken prisoner to Scolloboge House, where he was confined 'till Tuesday morning with several other Protestants; that about nine o'clock John Murphy of Loughnageer, (who had the command of the Rose-garland Rebel corps, and was officer of the guard over the prisoners) had ordered them out by fours to be shot by his company till thirty-five were massacred; that the spearmen used to take pleasure in piercing the victims through, and with exultation licking their bloody spears; that whilst this horrid scene was acting, the barn in which were above one hundred Protestants, as Examinant heard and believes, was set on fire, and all consumed to ashes; that Examinant's life was spared because Murphy knew that Bagnal Harvey had given him a pass, and that through his intercession with Murphy, Loftus Frizzle was likewise spared; that they were both tied and conveyed within a mile and a half of Ross, where they met Bagnal Harvey, Cornelius Grogan, of Johnstown, in said county, William Devereux, aforesaid, and many others retreating from the battle of Ross.

That Bagnal Harvey ordered the said Murphy to take the two prisoners to his lodging at Collopswell, where he had given a pass to Loftus Frizzle, but refused to give one to Examinant, for fear he would come and report what he had seen and heard at Duncannon Fort; that Deponent heard and believes it to be a fact that said Cornelius Grogan had the command of the Barony Forth Rebel Troops at the battle of Ross; that Deponent was taken to Foulkes's Mill that night, where he continued for two days under a guard, dressing the wounded; that he was afterwards conveyed to Ballymitty,

Ballymitty, where he obtained a pass from Edward Murphy of said place to pass and repass through his district for the purpose of curing the wounded—that he was sent to Taghmon, where the sitting Rebel Magistrates, John Breen, Jas. Harpur, Joseph Cullomore, and Mathew Commons, were of opinion, that he might, with the Priests' pass have gone back again and remained there; that he strolled along the sea-side, till at last he effected his escape across the Ferry of Bannow to Feathard on Friday the 22d inst. and from thence to Duncannon Fort this morning; that he often heard it reported, whilst in custody, that John Colclough and Thomas Macord, both of Tintern in said County, were very active in promoting the Rebellion—that he saw John Devereux, jun. of Shilbeggan in said county, at Scolloboge, on Monday the 4th instant, and that he seemed, and believes that he had a principal Command in the Rebel Army. He likewise saw Charles Reilly, of Rangers-Grange, in said County, at the camp at Carrick-Burn amongst the Rebels, very busy and active to promote their Cause. Deponent farther saith, that he attended Mass celebrated by Edward Murphy aforesaid, parish priest of Bannow; and that after Mass he heard him preach a Sermon, in which he said, “ Brethren, you  
 “ see you are victorious every where—that the balls of the  
 “ Heretics fly about you without hurting you—that few of  
 “ you have fallen, whilst thousands of the Heretics are dead;  
 “ and that the few of you that have fallen was from deviat-  
 “ ing from our Cause, and want of Faith—that this visibly  
 “ is the work of God, who now is determined that the  
 “ Heretics, who have reigned upwards of an hundred years,  
 “ should be extirpated, and the true Catholic Religion be  
 “ established.”—And Deponent saith, this Sermon was preached after the Battle of Ross, and that he heard several Sermons preached by the priests to the same effect; that he likewise heard many Rebels who had been at the battle of Enniscorthy and elsewhere, declare, that Father Roach, a  
 Rebel



Rebel General, did constantly catch the Bullets that came from his Majesty's Arms, and gave them to his men to load their pieces with. Deponent further saith, that every Protestant that was admitted into the Rebel Corps, was first baptized by a Priest; and that every Protestant that refused to be baptized was put to Death; and that many, to save their lives, did suffer themselves to be baptized.

Sworn before Us, this 23d of June, 1798.

	GEORGE OGLE,
RICHARD GRANDY.	ISAAC CORNICK,
	JOHN H. LYSTER.
	JOHN KENNEDY.

(A TRUE COPY.)

The following horrid Oath had been taken by the Rebels, printed Copies of which were found upon numbers that were slain, particularly at the battle of New Ross, and Ballycanew, and is now called, "The bloody Oath:"

*" I, A. B. do solemnly swear by our Lord Jesus Christ,  
 " who suffered for us on the Cross, and by the Blessed Virgin  
 " Mary, that I will burn, destroy, and murder all Heretics, up  
 " to my knees in blood.*

*" So help me GOD."*

The Declarations of Michael Butler, an Irish traitor, on board the Cæsar, correspond with this oath.

A P P E N -

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## A P P E N D I X.

Nº V.

### POPISH CONFESSION OF FAITH.

I. WHEN we assemble we cross ourselves, saying, “ We acknowledge these our articles in the presence of Christ’s Vicar, our Lord God the Pope, and in the presence of the Holy Primates, Bishops, Monks, Friars, and Priests.

II. “ We acknowledge they can make *Vice* Virtue, and *Virtue* Vice, according to their pleasure.”\*

Falling flat on their faces, they proceed in this manner, speaking to the Host, and saying, Holy, Glorious, and Admirable Host, we acknowledge it according to our great Father the Pope, (we must all fall down before the great Effigy of our Lord God Almighty.)

III. We acknowledge the supremacy of the Holy Father, the Lord God the Pope, and that he is Peter’s lawful Successor in the Chair.

IV. We acknowledge that Peter has the Keys of Heaven, and that he will receive those only who will acknowledge his supremacy.

V. We are bound to believe that there can be no Salvation out of our Holy Church.

VI. We are bound to believe that the late Holy Massacre was lawful; and justly put into execution against Protestants; and that we should continue the same as long as we can do it with safety to ourselves.

VII. We are bound to curse, ring the bells, and put out the candles four times in each year on Heretics.

VIII. We

\* Doctor Leland in his History of Ireland states, that this doctrine was prevalent in the reign of Elizabeth, Vol. I.



VIII. We are bound to believe that Heretics can never be saved unless they partake of that Holy Sacrament, Extreme Unction.

IX. We are bound to believe that those who elope from our Holy Religion are under the power of the Devil, whom Heretics follow.

X. No faith is to be kept with Heretics, though bound by the most sacred Oaths; for, says our Holy Father, they have followed damnation, and Luther and Calvin.

XI. We are not to believe their oaths, for their principles are damnation.

XII. We are bound to drive Heretics out of the land with fire, sword, faggot, and confusion; as our Holy Father says, if their heresy prevails, we are still to become their slaves. Oh dear Father, keep us from that. [Here the Holy Water is shaken, and they say the Hail Mary three times.]

XIII. We are bound to absolve, without any reward, all those who embrue their hands in the blood of Heretics.

XIV. We are bound to believe that Christ's Vicar, our Lord God the Pope, can absolve all men, Heretics excepted; and has given the like power to all his inferior clergy.

XV. We are bound to believe all the articles commanded by our Holy Church.

XVI. We are bound to believe the Virgin Mary has more honour in Heaven than any of the Angels.

XVII. We are bound to pray to the Holy Angels, that they may pray for us.

XVIII. We are bound to believe in the holy Crofs, holy Water, holy Spittle,\* holy Earth, holy Bones, holy People, and Beads,† and that they are to be used on certain occasions.

O

XIX. We

\* Popish Priests frequently make use of their own spittle in christening.

† The use of Beads was learned from the Mahometans, by the Crusaders, when they visited the Holy Land.

XIX. We are bound to celebrate the holy Mass in Latin, having ourselves clothed in a holy Vestment and Shirt, bearing the holy Cross on our Shoulders, signifying we are the very Christ.

XX. We are bound to believe every time Mass is celebrated there is an expiatory for the living and dead.

XXI. We are bound to believe there are four places in Purgatory, viz. Limbus Infantum, Limbus Patrum, Meadows of Ease, and Purgatory.

XXII. We are bound to believe that Christ was three days in Limbus Infantum, where the Souls of Holy Fathers go, till they get a pass with them to holy Peter.

XXIII. We are bound to believe that the souls of children unbaptized go to Limbus Infantum, until original sin is well paid away by the help of Holy Masses said for them.

XXIV. We know the souls of christians go to Purgatory, and remain there till we pray them out of it, that they may have power to walk the Meadows of Ease with safety, till it pleases holy Peter to open the gates of glory for them, where no Heretics shall ever enter.

XXV. We are bound to keep Lent according to our clergy's pleasure, and to maintain the work of Supererogation.

XXVI. We are bound to acknowledge the Lake in the North to be Holy, called Lough Darragh.

XXVII. We are bound to pray to no other Saints on that day, only them to whom it is dedicated.

XXVIII. We must baptize bells, and consecrate chapels; and no man to enter into the holy office of a Priest, only he who is known to be a man after the Harlot JOAN.

XXIX. We maintain seven Sacraments essential to Salvation, viz. Baptism, Eucharist, Penance, extreme Unction, holy Orders, Confirmation and Matrimony.

XXX. We maintain we can transubstantiate the Bread and Wine into the real Body and Blood of Christ.

XXXI. We



XXXI. We believe that Heretics eat their kind of Sacraments to their eternal damnation.

XXXII. We believe that Christ is every where, but especially in our Church.

XXXIII. We maintain we cannot know any thing without being in danger of Judgment.

XXXIV. We maintain that Heretics have neither the Will of the Prophets nor of Christ.

XXXV. We acknowledge that the Rosary of St. BRIDGET is to be said once a week ; and lastly, that our Holy Church can never err.

\* \* ROACH and MURPHY said MASS four times on their March from Gorey.

APPEN-

## APPENDIX, No. VI.

*A Statement of the Number and Amount of Claims presented to the Commissioners appointed to enquire into the Losses sustained by Loyalists in the Rebellion, distinguishing such as are above and such as are under 100l. the Counties, and the total Number and Amount from each County.*

Counties.	Above £ 100.		Under £ 100.		Total.	
	No.	Amount. £. s. d.	No.	Amount. £. s. d.	No.	Amount. £. s. d.
Antrim	25	10330 13 11	44	1896 17 6	69	12227 11 5
Carlow	43	15255 3 —	190	4433 2 8	233	19688 5 8
Cavan	—	— — —	4	61 16 9	4	61 16 9
Clare	1	571 19 4½	3	102 15 9	4	674 15 1½
Cork	3	829 8 —	3	145 7 5	6	974 15 5
Dublin	38	19812 17 2	60	2501 1 1½	98	22313 18 3½
Down	18	8365 15 7½	97	2732 3 2	115	11097 18 9½
Galway	9	2803 3 11½	27	701 13 1	36	3504 17 —½
King's County	4	1548 18 7½	25	860 19 5	29	2409 18 —½
Kildare	167	79884 4 8½	222	9215 14 11	389	89099 19 7½
Kilkenny	41	29470 6 5½	211	3984 3 4	252	33454 9 9½
Kerry	—	— — —	2	124 10 1	2	124 10 1



Counties.	Above £ 100.		Under £ 100.		Total.	
	No.	Amount.	No.	Amount.	No.	Amount.
Londonderry	1	£. 262 17 10	2	£. 88 5 9	3	£. 351 3 7
Leitrim	1	849 19 10	67	1400 7 2	68	2250 7 $\frac{1}{2}$
Longford	1	133 16 4	78	868 3 8 $\frac{1}{2}$	79	1002 — 1
Mayo	116	71846 10 6 $\frac{1}{2}$	498	11645 12 9 $\frac{1}{2}$	614	83492 3 4
Meath	23	8574 13 10	105	3180 17 7	128	11755 11 5
Queen's County	1	100 — —	35	1346 2 10 $\frac{1}{2}$	36	1446 2 10 $\frac{1}{2}$
Roscommon	—	— — —	12	214 — 10	12	214 — 10
Sligo	27	11741 6 10	191	3976 5 11	218	15717 12 9
Tipperary	5	1117 18 6	3	105 10 4	8	1223 8 10
Tyrone	1	157 14 —	—	— — —	1	157 14 —
Wexford	548	254657 1 $\frac{1}{2}$	1589	51976 6 10	2137	306633 7 10 $\frac{1}{2}$
Wicklow	174	109697 18 10 $\frac{1}{2}$	845	22927 7 7 $\frac{1}{2}$	1019	132625 6 6
Waterford	2	1256 10 8	2	44 1 4 $\frac{1}{2}$	4	1300 12 $\frac{1}{2}$
Westmeath	5	1819 13 3	34	753 3 7	39	2572 16 10
	1254	631088 12 5 $\frac{1}{2}$	4349	125286 11 7	5603	756375 4 $\frac{1}{2}$

Considerable additional Claims have been made from the counties of Carlow, Dublin, Kildare, Mayo, Meath and Wexford, since the 10th of April, 1799, when this Return was made.





